THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXIV.

In the present lecture we are to enter on the consideration of the grace of repentance. It is thus defined in our Catechism—"Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience."

This admirable answer to the question, "What is repentance unto life?" cannot perhaps be illustrated more properly than by making its words and phrases, just as they stand, the subject of remark. Pursuing this method, I observe, that the words "repentance unto life is a saving grace," were probably intended to refer to two things; the first of which is, that there is a repentance which is not unto life; or to distinguish genuine evangelical repentance, from that legal repentance, or mere compunction of conscience, which the guilty often feel, but which is attended by no lasting and beneficial effects. Natural conscience seems necessarily to suppose, and to refer to, a supreme and omniscient Being, who will punish the transgressors of his laws. While this principle, therefore, retains any measure of sensibility, (for we read of some "whose conscience is seared with a hot iron") there will be self condemnation and fear of punishment, when an individual is conscious of having violated the commands of God. Hence blasphemers, and other flagrant sinners, when their lives are placed in imminent danger, and speedy death seems to threaten them, are often filled with great fear, and sometimes with remorse and anguish of spirit, of the most fearful kind.—They forbear their impieties, perhaps attempt prayer, and ask the prayers of others, profess repentance and sorrow for their sins, and it may be, make solemn resolutions, promises, and vows of reformation, or of leading a new life, if they may only be spared to have the opportunity of doing it. But remove the danger, and permanent reformation seldom takes place—Sometimes they return to their former profligacy as soon as the peril of life ceases, and in most instances all their reformation "is as a morning cloud, and as the early dew it goeth away."

There are other cases, indeed, in which a legal repentance is more lasting. Providential dispensations, the hearing of solemn

sermons, the effects of religious education, excitement produced by seeing others awakened in a revival of religion, and the real, and for a time the powerful strivings of the Spirit of grace, make those whose case we now contemplate, deeply feel their guilt and their danger. Outward reformation takes place, real and anxious concern for the salvation of the soul is experienced, the means of grace are sought and carefully used, even secret sins are partially forsaken and watched against; and yet repentance unto life never takes place. Very many of those who are thus exercised, like those who, in our Saviour's parable of the sower, received the seed in stony ground, or among thorns, fall away in a time of temptation, or else the wealth, and cares, and pursuits of the world, choke, and ultimately extinguish, all their religious sensibility, and leave them as careless of their eternal interests, perhaps more so, than they were before they were alarmed. In other instances, this kind of repentance is taken for conversion; is put for justification, in place of the righteousness of Christ; and religion is professed and its forms are observed, while the power of godliness is never known; and these unhappy subjects of delusion perish at last, with a lie in their right hand. Hear the solemn warning of the Saviour himself:—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity."

The whole of the legal repentance of which I have just been speaking, is made up of fear, self-righteousness, and unbelief. The law of God, though greatly feared, is never loved, but really hated; his own exercises, acts, and doings, form the ground of the legalist's expectation of propitiating, and rendering himself acceptable to his Maker; while unbelief discredits the declaration that the blood of Christ "cleanseth from all sin," and hence prefers the filthy rags of self righteousness, to the perfect and spotless robe of the Redeemer's righteousness, in which, and in which alone, a sinner can stand before God with acceptance, and receive pardon, justification, sanctification, and eternal life—all as the fruit of the Saviour's purchase, and to the sinner, a gift perfectly free, and utterly undeserved. —The difference between a legal and an evangelical repentance, will receive further illustration in the sequel.

The words "repentance unto life is a saving grace," farther imply, both that there is a repentance which is infallibly connected with eternal life, and that such repentance is *a grace;* that is, an unspeakable and unmerited favour; consisting of a right state or disposition of soul, produced, as all other gracious dispositions and exercises are, by the operations of the Holy Spirit. It is by faith, my young friends, that the redeemed of the Lord become *entitled* to heaven, and by repentance that they become *prepared* or qualified for its employments and enjoyment. The original word [μετανοια, metanoia] used throughout the New Testament to denote genuine and saving repentance, strictly means *a change of mind*, and a change that is at once salutary, radical, and permanent. You perceive, therefore, that *repentance* thus taken, is

but another word for true *conversion*, and such is indeed the fact; both these terms refer to a right, deep, and lasting change of the mind, by which the soul is turned from the supreme love of sin, to the supreme love of holiness; that is, its whole current is reversed; so that after the change, it hates what once it loved, and loves what once it hated; and hence the life, as well as the heart, is changed, and instead of being devoted supremely to the pursuit of sinful or worldly objects, is devoted to the service of God, and is regulated by a regard to all his commandments. Thus they who are the subjects of true repentance or conversion, will be constantly increasing in sanctification; for repentance, it must be remembered, is an exercise often repeated, and never terminated while any sin or corruption remains to be mortified; or in other words, till the saint drops his body of sin and death in the grave. You perceive, therefore, that sanctification is the end, of which repentance is the means; and that the means cease only when the end is fully attained—when the soul, escaping from all its pollutions in the body, rises pure and immaculate to the mansions of perfect holiness in heaven—What a consistent and glorious system is the plan of our redemption! Faith, by connecting the soul with the Redeemer, entitles it to heaven, and repentance, by carrying on the work of sanctification, prepares it for the celestial beatitude; and these graces, although their operations are different, are always found conjoined; and the result is, that no individual is entitled to heaven, without being prepared for it; and no one is prepared for it, without being entitled to its possession—the title and the preparation invariably go together.

The next thing which the answer before us calls us to consider is, that in order to a genuine and saving repentance, the sinner must have *a true sense of his sin.* The methods in which wandering sinners are brought home to God are so various, that perhaps no one step of the process is always the same, or at least not perceptibly so, in the order of place and time. Yet, in most cases, that very legal repentance of which you have been hearing in this lecture, is probably the first exercise of an awakened sinner; and hence it has been technically called *a law-work.* But as it goes no further than to make the transgressor see the *danger* of sin, and to put him on using improper endeavours to avoid that danger, it can never be said to proceed from such a sense of sin, as the answer before us specifies. In *a true sense of sin*, its awful danger is indeed seen, and as I have just said, is probably, in most cases, the first thing that is perceived; but to this there is always added the following particulars:—1. Sin is seen to be a most unreasonable, wicked, and daring rebellion against a good and holy God. In a mere legal repentance God is feared, and the sentence of his law is dreaded; but he is feared as a tyrant, and his law is disliked as unduly rigorous—If the sinner could have his wish, it would be that the law of God should be relaxed, so that he might sin with impunity; and could this be the case, his fears and his concern about his sin would vanish together. But he who has a true sense of sin, sees and says with the apostle, that the "law is holy, and the commandment holy, and just, and good." He sees that God has required nothing but what is perfectly reasonable, right, and good; and that in all his sins he has been a wicked and daring rebel, trampling on the righteous authority and requisitions of the greatest

and best of beings, to whose wonderful and unspeakable forbearance alone he is indebted, that he has not been consigned to the just punishment of his transgressions, in the pit of eternal perdition. He sees the aggravation of all sin to consist so much in its being committed against God, that he is ready to leave out of view all other considerations, and to say with the penitent Psalmist, whose great sin had a fellow mortal for its immediate object—"Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." And hence it is, as this text fully warrants us to affirm, that a real penitent, one who has a true sense of his sin, will, from his heart, justify the sentence of the law which condemns him—will see and feel that he deserves to die the death; and that if he were cast into hell, he would have no right to complain that he was punished beyond his desert. This, as will presently appear, is perfectly consistent with hoping for, and trusting in the mercy of God, through Jesus Christ, and is indeed inseparable from it.

2. There is, in a true sense of sin, a very affecting view of it, as in its own nature unspeakably polluting and vile. Agreeably to this, we find that the words of the Psalmist already quoted, are immediately followed by these—"Behold I was shapen in iniquity, and in sin did my mother conceive me." And a little after, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." With the Psalmist, every true penitent will trace up all particular acts of sin—every polluted stream that has defiled him in body and in soul, to the fountain of abomination that there is in his very heart and nature. Think much of this, my beloved youth. That sinner has never yet had a true view of his case, who dwells only, or principally, on particular instances of transgression. He must be brought to see, what our Saviour so plainly and impressively taught, that "Those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things that defile a man." Yes, and the true penitent will have such a sense of his moral defilement by sin, that he will, so to speak, sicken at the view. He will see sin to be unspeakably filthy, odious, and detestable, and that it has polluted by its abominations all his nature, every power of his soul, and every action of his life; and he will, from a real sight and sense of his condition and character, say with holy Job—"Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth—I abhor myself, and repent in dust and ashes." To be purged and cleansed from this state of deep and hateful defilement, will be, as we have seen that it was with David, the most earnest desire of his soul. No evil will appear so great as the evil of sin, and no deliverance so desirable as to be freed from its filthy stains. Mark how strikingly, in this particular, a true sense of sin differs from that which only produces fear that punishment will follow it.

Our catechism next teaches us, that true repentance is also connected with, and proceeds from, "an apprehension of the mercy of God in Christ." Much has been said on the question—Which is first in the order of nature, faith or repentance? You will observe that the question is entirely about *the order of nature;* for it is agreed on all hands, that these graces are inseparable, and always mingled together. Now it appears to me,

that whether faith be taken in its larger sense, as relating to the whole revealed will of God, or be taken in its more restricted sense, as an acceptance and reliance on Christ alone for salvation, it must, in the order of nature, go before every kind and degree of repentance. Legal repentance could have no existence, if the sinner did not believe in a God, who will punish the violators of his law—Suppose a sincere and complete Atheist, and you suppose the existence of a man who can never feel a single compunction for sin. He may fear punishment from men, but certainly can fear none from a being who, as he believes, does not exist. All sense of guilt before God must plainly proceed from some kind of belief of his existence, of his law, and of his determination to punish those who offend him. Those who are merely legalists in their repentance, have commonly a speculative belief, not only of the being of God, but of the general truth of the Bible; and hence proceed all their anxieties, fears, remorse, and self-righteousness—*Such* faith as they have, proceeds, and is the cause of *such* repentance as they exercise. And as to "an apprehension of the mercy of God in Christ," by which it was doubtless intended we should understand at least the incipient exercise of saving faith, it appears to me that in the order of nature it must necessarily precede repentance unto life. We have no reason to believe that there ever was, or can be, any such thing as a salutary repentance, without some kind of apprehension that God may show mercy to the penitent individual. We thus conclude from what is witnessed in cases of a complete despair of mercy. Such a case was that of Judas. He had a powerful and overwhelming sense of guilt, and an utter despair of obtaining forgiveness. The consequence was, "he repented,* and went and hanged himself: and such has been the effect of despair in numerous instances since the time of Judas; and it may be questioned whether this, or taking refuge in blank Atheism, would not always be the case, if there was not a lingering hope of mercy in the minds of those who have, to their own apprehension, been in a state of despair—At the bottom of their hearts there has still been a hope of mercy, too feeble to be distinctly recognised, yet not without a real operation and influence. But when there is a distinct apprehension of the mercy of God in Christ, it furnishes the only pure, as well as the most powerful motive to genuine repentance. While the soul is filled with self-abhorrence, in the view of having sinned against a merciful God and Saviour, it is melted into genuine sorrow for all its sin, made to look on it with the greatest detestation, and at the same time is filled with humble love and adoring gratitude to God, and with a most intense desire to avoid offending him in time to come. Here indeed is evangelical repentance—hatred to sin, because it is offensive and dishonourable to God our Saviour, and because it is in itself most loathsome and detestable. So that it may be truly said, that when faith and hope rise to assu-

* It ought to be made known to those who cannot read the New Testament in the original, that the Greek word which is here translated "he repented," is entirely different from that which is invariably used to signify true repentance—To repent truly, or savingly, is always expressed by derivatives from the word μετανοεω, (metanoeō). The word used to signify such a repentance as was that of Judas, is derived from μεταμελομαι, (metamelomai). We lack single terms in the English language to denote the difference between the meaning of these two words in the original, and therefore both are translated by the same word. Campbell translates the latter *repentance*, and the former *reformation*.

rance, then the most genuine repentance will flow forth; that is, the believer will hate sin most, and most earnestly desire deliverance from it, at the very time that he has not a doubt that through Christ Jesus he is freely and fully pardoned, and will never come into condemnation—But I am anticipating what, if God permit, will be more distinctly and fully considered in our next lecture.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p.* 11.)

Let us continue to reflect a few moments upon this subject, which is of great importance, varying a little the light in which it is viewed. Let us consider what is meant by a supreme and superlative love to God. These words must have a meaning. It is not a supreme love of a certain nature, or person, called God, whom no man hath seen, and of whom we know no more but the name. In this case the old maxim would hold, "Ignoti nulla cupido;" there can be no affection, of either love or hatred, towards an object wholly unknown. A supreme love of God therefore, where it really hath place in any heart, must mean the love of a character in some measure understood, though not fully comprehended. In short, according to the Scriptures, it is a supreme love of the source and pattern of moral excellence, of a being of infinite holiness and purity, with whom "evil cannot dwell." Is not this, in truth and reality, the love of holiness itself, the supreme love of it? Can we love holiness then, and not aspire after it? can we love it and not endeavour to practise it? nay, can we love it, and not possess it? can we love holiness supremely, and live in sin habitually? it is the grossest contradiction, the most absolute impossibility. There is then a diametrical opposition between the love of God and the service of sin. To suppose them consistent, would be supposing, that the tendency of the heart and affections might be opposite to the course of the life, or supremely fixed upon two things mutually destructive to each other; on the contrary, our Saviour justly affirms, that "no man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."*

Once more, Is not the love of God, I mean, the supreme love of God, precisely what is meant by holiness? It is not only an evidence of it, not only a source of it, not only an important branch, but the sum and perfection of it. For what is sin in the heart, of which all evil actions are but the fruits and expressions, and from which they derive their malignity and contrariety to the divine will? Is it not the love and pursuit of inferior objects on their own account, and giving them that place in our affections which is due only to God? All sins, of whatever kind, may be easily reduced to this, and shown to be nothing else, but the alienation and estrangement of our heart and affections from God, to whom alone they are due: which so far as it prevails, necessarily occasions a misapplication of every faculty of our minds, and of every member of our bodies, and thus a rebellion of the whole man. But whoever loves God above all, and places his chief happiness and delight in him, is truly holy; not only will be so as the effect, but really is so, by the possession of this disposition. In proportion as this love is increased and strengthened, his sanctification is carried on; and when it is complete and triumphant, entirely free

* Matt. vi. 24.

from the mixture of any baser passion, he is perfect in holiness.

It may probably occur to some readers, that this reasoning will not accord with the accounts given by many moderns of the nature and foundation of virtue. Some found it upon the present prevailing tendency of our own dispositions, and make it point directly and immediately at our own happiness; others found it upon our connections with our fellow-creatures in this state, and make it consist in benevolence of heart, and beneficence of action; others again, who approach nearer the truth, but without precision, style it an acting towards every object, according to reason and the nature of things. Upon any of these schemes, the connection, or rather coincidence, above alleged between the love of God and virtue, or moral excellence, does not so clearly appear. This indeed seems to me the great defect of these accounts of the nature and foundation of virtue, that they keep our relation and obligations to God at a distance at least, and much out of view. But as this is the first commandment of the law which God hath revealed to man for his obedience, "Thou shalt love the Lord with all thy heart, with all thy strength, and with all thy mind." So upon a fair and just examination, the supreme love of God will be found the most consistent and rational account of the nature of virtue, and the true source from which all other virtues, that are not spurious, must take their rise, and from which they derive their force and obligation: it is founded not only upon the relation of creatures to their Creator, but on the inherent excellence of the Divine Nature. For supposing (what will scarcely be denied) that God may be at all the object of our esteem and love, it is plain, that we ought to have the highest esteem for the highest excellence, a supreme love for what is infinitely amiable; and if our affections do in any measure prefer what is less to what is more worthy, they must be, in that proportion, wrong and misplaced.

As to some of the phrases (for they are no more) which come into repute together, or in succession one after another, to express the rise and foundation of virtue, such as a sense of beauty, of harmony, of order and proportion: this is no explication of the matter at all; it is only transferring the language used with respect to sensible objects, to ethics or morality, in which it must be understood figuratively. That there is some analogy between those subjects and morality, may be easily confessed; but there are few different subjects in nature, between which as strong or a stronger analogy may not be traced. For example, how easy would it be to reduce all notions of morality, nay, indeed, all notions of beauty in painting, or harmony in music, to truth and reality, in opposition to falsehood? Wollaston's Religion of Nature Delineated, is an example of this, in which he resolves the morality, or immorality, of every action, into the truth or falsehood of a proposition. And, whoever reads the book will, I dare say, be sensible, that it is just as natural and proper, as a certain noble author's rhapsodies upon beauty and harmony. In short, it were easy to show, that none of the accounts given of the nature of virtue, have any meaning, truth or force in them, but so far as they are founded upon, or coincident with, that which I have above given from the word of God.*

* There is one late writer, David Hume, Esq. who, it must be confessed, hath excelled all that went before him in an extraordinary account of the nature of virtue. I have taken no notice above of his principles, if they may be called so, because I think both him and them worthy of the highest contempt; and would have disdained to have made mention of his name,

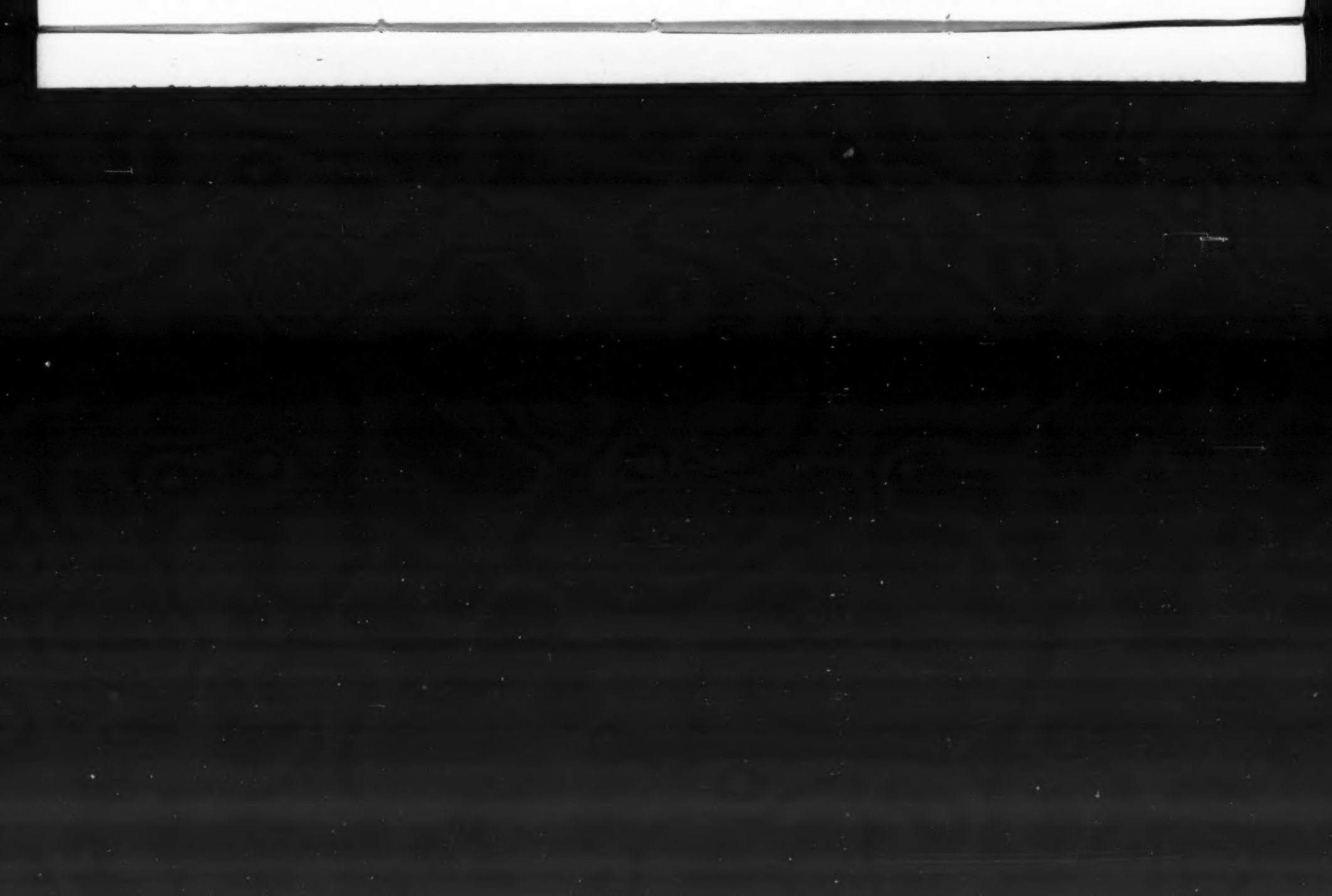
Thus I have shown, that those who believe the doctrine of imputed righteousness must be most holy in their lives; that the obligations to obedience are not weakened, but strengthened and confirmed by it. This any impartial person may be convinced of, who will reflect, that it is hardly possible to conceive an obligation to duty, of any kind, which may not be reduced to one or other of those above-named: and if I am not mistaken, none of them can operate so strongly upon any other scheme, as that which is here espoused, and which is so evidently founded on the Scriptures of truth.

There is, however, one general consideration, which it would be wrong to omit, in showing the friendly influence of this doctrine upon holiness of life, although it doth not so properly fall under the notion of a direct obligation; that is, the great encouragement given in it to the study of purity and holiness by the prospect of success. Despair of success cuts the sinews of diligence in every enterprise. And particularly upon the subject of religion, nothing more effectually enervates our resolutions, and leads to a sullen, despondent neglect of duty, than an opinion that we shall not succeed in attempting it, or shall not be accepted in our endeavours after it, or our imperfect attainments in it. But the doctrine of justification by the free grace of God, "through the redemption that is in Christ Jesus," gives the greatest encouragement to all who will return to their duty. This encouragement naturally divides itself into two branches: 1st, The sure hope of acceptance through Christ. 2dly, The powerful and effectual aid provided for them in the Holy Spirit, which he hath purchased, and bestows for their sanctification.

1st, The sure hope of acceptance through Christ Jesus. Although sin hath greatly blinded the minds of men, there is still so much of "the work of the law written in their hearts," as must make them sensible that in many things they offend, and must give them ground of solicitude and fear, while they expect to be justified by their own merits. Accordingly we find, that except the grossest and boldest infidels, of which sort this age has furnished some examples,* all class-

but that it affords me an opportunity of expressing my sense of the wrong measures taken by many worthy and able men, who, in sermons and other discourses, give grave and serious answers to his writings. As to himself, that man must be beyond the reach of conviction by reasoning, who is capable of such an insult upon reason itself, and human nature, as to rank all natural advantages, mental and corporeal, among the virtues, and their contraries among the vices. Thus he hath expressly named wit, genius, health, cleanliness, taper legs, and broad shoulders, among his virtues; diseases he also makes vices; and consistently enough, indeed, takes notice of the infectious nature of some diseases, which, I suppose, he reckons an aggravation of the crime. And, as to mankind in general, if they were at that pass as to need a refutation of such nonsense, as well as impiety, it would be in vain to reason with them at all. If I were to contrive an answer to this writer, it would be a visible, instead of a legible answer: it would be to employ a painter to make a portrait of him from the life; to encompass him with a few hieroglyphics, which it would not be difficult to devise; to inscribe upon his breast these words, HEALTH, CLEANLINESS, and BROAD SHOULDERS; and put the following sentence in his mouth, which he hath adopted from a French author, "FEMALE INFIDELITY when it is known is a small matter, and when it is not known, is nothing." This would be very proper when applied to his writings, who, as well as his friend and coadjutor without a name, makes "our most important reasonings upon many subjects to rest ultimately upon sense and feeling." It is probable some over delicate persons will think this is not treating him with sufficient decency; but till there be a plan agreed upon, of the measures of decency due from infidels to Christians, and from Christians to infidels, whether he does not deserve far worse treatment from any who believes the gospel, I leave to the judgment of those who will read his writings.

* Vide Essays on the Principles of Morality and Natural Religion. These essays conclude with an address to the Supreme



es of men confess themselves guilty of many sins, faults, or failings; some expressing themselves in a stronger, and some in a softer style, according to the greater or lesser degree of the depravation of natural conscience. If there is any meaning then in these words, they must be liable to the displeasure of God in some respects, for which they cannot themselves atone; and must therefore labour under, at least, much uncertainty, as to their acceptance. This must weaken their hands, and slacken their diligence, in an attempt so precarious in its issue.

Perhaps some may say, that this is only levelled against those who deny all satisfaction, or all use of the merit of Christ, but not against those who expect to be justified by their own merit so far as it goes, and trust in their Saviour for making up what is wanting in themselves. But of such I would ask, how they shall be satisfied, that they have gone as far with their own merit as is requisite, if there is any stress to be laid upon it at all? Will they say, as some foolishly do, that they do all in their power, and trust in Christ for supplying what may be still deficient? If they dare resolutely stand to this plea at the last day, when God shall judge the secrets of all hearts, that they have done all in their power, there is really nothing wanting to them; they need no Saviour, they need no pardon. But this is what no mere man that ever lived can say with truth. So that upon any scheme, but an entire reliance on the merits of Christ for justification before God, there must still be a dreadful uncertainty, inconsistent with that liberal and ingenuous freedom with which the children of God love and serve him. These, strongly penetrated with a sense of duty and obligation, deeply humbled under a sense of sin, and resting on the perfect atonement made by their Saviour and substitute, serve him with alacrity and pleasure, wearing the bonds of love. And knowing the weakness of their best services while here, they long for that blessed time when they shall be made perfectly holy, and yet shall forever acknowledge themselves indebted, for their place in heaven, and their continuance there, to the grace of God, and the love of their Redeemer.

The other branch of the encouragement which believers in Christ have to diligence in duty, is the promise of the Holy Spirit to lead them into all truth, and guide them to all duty. This promise is expressly made to believers, and their seed after them, in every age of the church, to the end of the world. Thus says the apostle Peter, "And ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* And it is to this plentiful effusion of the Spirit, that the prophets ascribe the purity and prosperity of the church in the latter days. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the watercourses."†

I am sensible, that the nature and form of the argument doth not permit me at once to suppose the truth of this, and to make use of the direct agency and effectual operation of the Spirit of God to prove the holiness of saints. But it may be easily made appear, that the belief and persuasion of this

Being which contains the following words: "What mortals term sin, thou pronouncest to be only error; for moral evil vanishes, in some measure, from before thy more perfect sight."

* Acts ii. 38, 39. † Isa. xliv. 3, 4.

must have the strongest influence in animating their own endeavours. What more proper for such a purpose than the belief of an almighty aid, certainly to be exerted in their behalf? Must not this invigorate their powers, and preserve them from sinking through fear of the number and strength of their adversaries? Nothing but ignorance of themselves can make them boast of their own strength. The result of experience in the study of holiness, must be a humbling conviction of the force of temptation, and strength of passion on the one hand, and the weakness and feebleness of human reason and resolution on the other. Must it not then be of the greatest advantage to believers, to be under an habitual persuasion of the presence and operation of the Spirit of God, to sanctify them wholly? Without this the attempt would be altogether vain; but this makes the exhortation come with peculiar force and energy, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."*

(To be continued.)

TRANSLATION OF THE LATIN ODE IN OUR NOVEMBER NUMBER.

This Ode, which we extracted from the Christian Observer, is translated into English verse, in the September Number of that distinguished periodical. The Editor intimates that no less than six translations had been sent him. Of these he doubtless selected that which, taken altogether, he thought the best; and for a time we expected to transfer it to our pages. But we have recently been favoured with the following translation made in this city; which, on a careful comparison, we are gratified to say, we think quite as good as that in the Observer.—There are a few imperfect rhymes in both translations. It would seem that the Ode was designed as a Christian's address to his Saviour, in reference first to death, then to the conflicts of life, and finally to the hope of heaven.

Though borne from out his once dear home,
And festering in the loathsome tomb,
Bound by the shroud that wraps the dead,
The grave-stone pressing on his head;
Yet, if to wake him thou appear,
Thy mandate, he, though dead, will hear.
But speak the word, the massy stone
Is rolled away, the bandage gone.
He coming forth, knows no delay,
But starting from his bed of clay,
He rises as in second birth
At thy resistless word—"Come forth!"
O'er this wide ocean, in full view,
Fell pirates do my bark pursue;
On *this* side an assault is made,
On *that*, the boisterous waves invade;
And all around, and every where,
Grim death and sorrow pale appear.
Come, goodly pilot, come to me,
Suppress the winds, and calm the sea;
Nor let me be the pirate's sport,
But safe conduct me to the port.
My barren fig-tree destitute
(Though clothed with leaves) of pleasant fruit,
Will be cut down, fit food for fire,
If what is due, thou should'st require.
O may'st thou for another year,
This fruitless tree in mercy spare;
And dig around it, and manure,
If haply this will fruit procure.
But if nor yet it make return,
With tears I say it—it shall burn.
Man's ancient foe, without control,
Now rages in my inmost soul.
His helpless victim he by turns
Plunges in floods, in flames he burns.
Afflicted then, on thee alone,
Am I with all my sorrows thrown.
That far from me this foe be driven,
That strength may to the weak be given,
O grant the power of humble prayer,
Of abstinence, a goodly share.
For by these two, O Christ, through thee
I from mine enemy am free.
Let not my soul be thus enchained,
But give me penitence unfeigned.
Give holy fear, which sent before
I'll think on danger now no more.
Give faith, give hope, give charity,
Give singleness of heart to me.
Give me to spurn things here below,
Rank weeds that in corruption grow.
O give desire for things above,
On Heaven alone to fix my love.

* Phil. ii. 12, 13.

In thee my hope I solely place,
Thou author of unbounded grace.
When numerous cares this heart would rend,
To thee alone I suppliant bend.
Thou art my praise, my chiefest good,
My all thy gift, most gracious God!
Solace in toil thou dost afford,
A healing med'cine is thy word.
My cheering lyre in grief art thou,
In wrath, the smoother of my brow.
My feet from straits thou dost recall,
And kindly raiseat when I fall.
A sober awe thou dost impart
To my too much elated heart.
And when life's ills bedim the day,
Thou giv'st to hope a livelier ray.
For wrongs thy justice makes amends,
And from the threatening foe defends.
What doubtful is, thou dost reveal,
And coverest what I should conceal.
O never suffer me to go
To the accurs'd abodes of woe,
Where sorrow dwells with shuddering fear,
Where loathsomeness and tears appear;
Where deeds of vice are open laid,
And wrath falls on the guilty head.
Where none the torturer can avoid,
And where the worm is never cloyed.
Where countless woes are ever found,
And hell is an *eternal* round.
May Sion's hill receive my soul,
Sion of joy and comfort full.
City of David, peaceful, bright,
Whose founder is the source of light.
Whose portals with the cross are hung,
Whose keys are holy Peter's tongue.
Whose happy citizens enjoy
The bliss of heaven without alloy.
Whose walls are of the living stone,
Whose guardian is the mighty One.
There light ineffable doth shine,
There's spring unfading, peace benign;
There breathing odours heaven fill,
There rolls the festive musick still.
There foul corruption cannot dwell,
Nor sorrow's voice is heard to swell:
Where none are sick, none are deformed,
But all are unto Christ conformed.
A heavenly city, bless'd abode,
Rock-founded by Almighty God.
Fair city, which can never fail,
I bid thee, though at distance, hail!
Yes! thee I hail, for thee I sigh,
O could I to thy walls draw nigh!
There bliss doth God his people give,
Wrapt in what ecstasy they live!
What rapture of the soul is there,
What gems upon thy walls appear,
What jacinth and chalcedon too,
What sapphire of the purest blue,—
'Tis theirs alone with joy to see
Who, ever blest, still dwell in thee.
O there may I, joined hand in hand,
With God's elect, his chosen band,
With Moses and Elias sing
The praises of the eternal King.

J. H.

Philada. Jan. 10.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(*Continued from page* 13.)

In June, 1747, I was married to Miss Anna Strong, of Brookhaven, on Long Island. With her I lived above nine years, and had four children. She died of a consumption, in November, 1756. In October, 1757, I was married to Miss Elizabeth Pierson, my present wife.

When I came to have a family, I found the cares of the world get greater hold of me than was agreeable. I was always, in principle, opposed to ministers of the gospel involving themselves with the world, and hoped to shun it myself —but I was brought into difficulties. I had but little in the world, the congregation I served was then small, and had not been used to give much salary; and the wants of a family called for some supply, beyond my means to furnish it. In these circumstances I was obliged to take more worldly cares and business on me than I would have chosen; and I was encouraged to do so by the most religious and intelligent people of my congregation. They told me that country congregations could not have ministers, unless ministers would take some care to provide for, and help to support, their own families. Still I attended but little to worldly concerns for the first twelve years of my ministry. I know indeed that I was too much encumbered with the world, and

the things of it; but in this time I kept clear of worldly schemes and entanglements. I barely supported my family, without increasing my property to any amount worth naming: and in these twelve years, I chiefly attended to my studies and ministerial duties, in my poor manner. I had some success in my ministry; yet not much was apparent; and I had many sinking discouragements at times, but still went forward in a pretty uniform manner.

After I had lived thus about twelve years, and found my family increasing, and my people not able, or not disposed, to give me much assistance, in providing for those dependent on me, I thought it right, in such circumstances, to form some schemes, and take some more pains than I had hitherto taken, to get something beforehand, and that my children might have something. I say I then thought this right; but whether I judged right or wrong, I say not yet. When I entered upon worldly schemes, I found them in general a plague, a vexation, and a snare. If I somewhat increased my worldly estate, I also increased sorrow, and incurred blame, in all things except the practice of physick.*

I had thorns in the flesh, and much fault found with me—which troubles were very justly laid upon me by a holy God; but I have never yet seen that they were just from my fellow creatures, who blamed and injured me. The methods I took to help myself for a worldly maintenance, were chiefly three—building a grist mill—buying land when it was cheap, or at a moderate price—and the practice of physick. The last—the practice of physick—never drew my heart and affections from divine things, like other worldly cares. It never seemed ensnaring or hurtful to my spiritual interests, as the world, in other respects, often did: and I would recommend it to ministers for a subsistence, rather than almost any other worldly scheme.

There were no considerable special appearances of religion among the people of my charge, during my ministry, except twice,* once

* The subject of this sketch continued the practice of physick for near thirty years; and then, finding it inconvenient on account of his advanced age, he encouraged an able young physician to settle near him, and gradually retired from practice, till the whole fell into the hands of his young friend. His charges for medical services were always moderate; and he often united, at the bed-side, and in the family of the sick, the duties of the physician, and the minister of the gospel—With this, as he states, his parishioners were well pleased; and he has been heard to remark, that his pulpit services were never interfered with, in any manner that was embarrassing, by his professional calls as a physician. It was no unusual thing, at and before his time, for ministers of the gospel to be also physicians. The Rev. Jonathan Dickinson, of Elizabethtown, N. J., the first President of New Jersey College, was a practising physician of eminence; and the Episcopal clergyman of the same place, and at the same time, (it is believed his name was Vaughan) was also a physician. The Rev. Dr. Wilson, of Lewistown, Delaware, at a still later period, was distinguished as a physician. Happily, the assistance now afforded to feeble congregations, in the support of their pastors, by missionary societies, renders the union of two laborious professions, less necessary than once it was. But if a worldly occupation must be resorted to, the writer believes, with the subject of this memoir, that the medical art is the best—the most congenial in its nature, and affording, in its exercise, many opportunities for the performance of important ministerial duty.—Edit.

* This, it is to be noted, was written in 1777, and the writer died in May, 1790. During the time that he lived, after penning this sketch, there were occasionally hopeful additions made to his church, but nothing that could be called a general revival of religion, till the year 1790. Then his ministry was apparently more blest than it had previously ever been; and he died in the midst of the gathering in of the greatest harvest of souls, that he had ever been instrumental in leading to the Saviour. It was indeed a glorious revival of religion—a work silent, deep, and effectual. The editor was called from his home and charge in Philadelphia, to see his fa-

in the year 1764, the other in the year 1774. It *began* in those years, but continued considerably in the next following year, in both instances. In the year 1764, there was a remarkable revival in several parts of the land, especially on the east end of Long Island, and in several contiguous places. We had a small part of the divine shower on our congregation, but not equal to some in neighbouring places. With us there was a general attention to divine things, and there were many under great concern of mind about their eternal interests; there were a number of hopeful conversions, and considerable additions were made to the church. But the revival in 1774 was more remarkable among us. Religion seemed, for a time, to take all before it. I believe it was nearly as much among us as in any of the neighbouring places. Although many who had been under concern of mind lost their religious impressions, yet those who appeared to meet with a real change, continued to live and act in a Christian manner. If there were any instances of declension or apostacy, they were few. In two or three years, however, religion came to be as usual, with this difference, that there was now a greater number of persons than before the revival, who appeared to be of a religious character.

As to myself, through the whole of my ministry I had many elevations and depressions—times of great fear, darkness and discouragement, and other times of more light, hope and courage. Besides what was common, there were three or four times, when I met with something more than ordinary. The first was when I lost my wife in 1756. I was for a twelvemonth after that event remarkably stirred up, quickened and engaged. I prayed and preached with an increased sense of divine things. I set myself to visit my people by course, mentioning on the Sabbath what families I would visit on particular days of the following week. I took much pains in many ways, for which I would thank God; for I would give him the glory of exciting and quickening me. Yet I perceived no more success at that time than at others, or in common. People liked and approved what I did, and seemed to be glad of it; but I thought it remarkable that I could not perceive that they had any more affection for me, or readiness to help me out of the worldly difficulties, in which the expenses of my family had involved me—and in general I thought them pretty neglectful of me. Another time was in 1764 and 1765, when there was a revival of religion as beforementioned. I had a small part of that shower of blessing. I was not only abundant in preaching, which I could not have well avoided when people had such an ear to hear, but I was stirred up to seek after opportunities to speak to my people in private, and was

ther die. But he was dead and buried before the place of his residence could be reached. The scene was highly interesting and affecting. Numbers reproached themselves that they had not opened the state of their minds to their deceased pastor, before he was taken from them. Thirty anxious individuals, who were pressing into the kingdom of God, came to converse with the editor in one day; and these were but the gleanings of the harvest. Yet this glorious work of grace had been so silently carried on, that a minister of the gospel, only nine miles distant, told the present writer, that he had never heard that there was a revival of religion in that congregation, till he went to attend the funeral of the deceased pastor. The people of this congregation had been thoroughly indoctrinated. Their pastor divided his charge into four sections, in one of which he catechised and conversed with the youth every week, so as to go through the congregation in a month. The consequence was, that the special outpouring of the Holy Spirit on this people, did indeed "come down like rain on the mown grass; as showers that water the earth." There was no noise, no ostentation, but converts were numerous, and the fruits of righteousness abundant.

glad when I could have opportunity with any person alone, whether in the house or on the way, and failed not to improve almost every opportunity to speak to them about their souls' concerns. But it was with me as with others; in about a year I much declined, and grew more heartless to divine things. The third and last time that I met with something special, was a sort of double season, viz:—in 1774, 1776, and 1777. In the first of those years there was a special revival of religion, as I have before mentioned. I was glad of the religious appearance, and tried every way in my power to promote it. But I was soon taken sick with an awful and shocking fit of sickness, in which nobody expected me to live. In this sickness, I had remarkable views of divine things, and received uncommon tokens of favour from my people, who were then full of religion: and when, after a considerable time I was able to preach, both I and my people seemed to have some special impressions of divine realities. In this sickness I have just mentioned, I had a greater sense of spiritual things, greater willingness to die, and greater submission to God's will, to lay upon me what pain or suffering he pleased, while I should continue in life, than I ever had before. I had a distressing season of pain, but felt quite willing that God should lay upon me more or less, just as he pleased. I had awful and affecting views of the dreadful case of sinners falling into the hands of an angry God. I had also what to me were remarkable and surprising views of God's having the devils in chains, limited and controlled, so that they could do nothing but what God permitted; and upon the whole chose they should do.*

In the fall of the year 1776, I was again taken sick and brought very low, yet retained my reason, as I did in the beforementioned fit of sickness. In this latter turn of illness, my mind was much employed on divine things. But I found more difficulty to be quite resigned and satisfied under the pains and distresses of bodily disease, than I had in my former sick-

The Editor feels constrained to mention some circumstances attending this sickness of his father, which are not adverted to in the sketch. The Editor was then at that period of life when impressions of the deepest and most lasting kind are usually made on the memory, and he has a distinct recollection of the following facts, as to their substance. His father's illness commenced, or rather rose to its height, by what appeared to be an apoplectic fit. When he came out of this, all his symptoms seemed to threaten speedy dissolution. He was, however, in the perfect possession of his intellectual faculties, and fully aware of his situation. He requested his eldest daughter to read to him a portion of St. John's gospel,—it is believed that it was the 17th chapter. The hearing of this produced in him a kind of holy rapture. The day on which he was at the worst, and on the evening of which he had his family collected at his bed-side, and gave them what he and they considered as his last advice and admonition, and his final farewell—expecting fully to be in eternity before the next morning—the day preceding this evening, was one, when, what was denominated a PUBLICK LECTURE, was to take place in his church. Agreeably to the usage on such occasions, a number of neighbouring ministers came together, and a large congregation was collected; it being a time, as stated in the sketch, of a revival of religion among the people. In place of the usual preaching, or exhortation, the time was spent by the ministers in prayer with the people, with short addresses between the several devotional exercises: and such prayers—such intercessions—such pleadings at the throne of mercy—that God would spare a pastor, now in the meridian of his life and usefulness, and blessed with a revival of religion—have, it is believed, been but seldom equalled, perhaps never exceeded. The answer was as signal as the exercises were singular. The man who expected to be in eternity before morning—an expectation in which physicians as well as friends concurred—was, in the morning, free from almost every threatening symptom of his disease; and his recovery, though gradual, was regularly progressive, till his usual health was restored. This record is made, under the impression that it had been wrong to omit it. EDIT.

ness. And in this sickness my thoughts ran much on the experience and views I had at college, of being willing to bear eternal pain and misery for the glory of God. I now found it difficult, and perceived there was a difference between actually feeling pain, and the thoughts of enduring it when it is absent. But on the whole, I was fully sensible that the resignation, contentment and satisfaction, in pain and misery, depends wholly on the views and perceptions that are in the mind.—That the soul may have such a view and sense of God, of justice and desert, as will swallow up and quite overcome bodily pain: and that without some such views, granted by God as a special favour and help to the soul, pain and misery will excite fretfulness, murmuring, and even quarrelling with the ways of God. In this sickness I had remarkable views of the difference between the church and the world, and how much Christ regards his church, or true believers, above all and every thing in the world beside. That Christ's kingdom is not of this world, and that he cares little how things go in the kingdoms of the world, compared with his regard to what they are in his church; and I had clear and strong views of the duty of ministers of the gospel to be wholly engaged to promote the kingdom of Christ, or true religion, in the hearts and practice of men. After recovering health, I by degrees lost the brightness and clearness of these views, and came to my usual frame of mind; though I hope I retain a considerable sense of these divine things to this time.

August, 1777.*

(*To be continued.*)

* At this date the narrative part of the Sketch, as written by its author, closes. The subject of it lived nearly thirteen years after it was written; and it is the purpose of the Editor to continue the biography of his father to the time of his death. But in the mean time, some of his remarks on several topicks, which he has connected with the Sketch of his life, will follow the above.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. VIII.

In our last number, our object was to show that the General Assembly, in disposing of the case of Mr. Barnes, acted in a novel and unconstitutional manner.—That the Assembly assumed the case as *a court*, and ended it as a *deliberative body*—that it was begun *presbyterially*, and terminated *congregationally*. It is our present object to let our readers know—for we are persuaded many of them have not yet known—what the case really and truly was; and to make some remarks on the report of the committee, which the Assembly adopted as the award in this case.

We see not in what way the case in question can be made known, so well and so unobjectionably, as by inserting the reference of the Presbytery, in the very terms in which it was laid before the General Assembly. This will indeed occupy a considerable space in our pages; but we consider it as a matter of no inferior importance that the nature of this business should be well understood in the Presbyterian Church; and we therefore bespeak a careful perusal of the following documents from all our readers, and especially from those who are office-bearers in the church.

REFERENCE OF THE CASE OF THE REV. ALBERT BARNES TO THE GENERAL ASSEMBLY, BY THE PRESBYTERY OF PHILADELPHIA.

Resolved, That the whole of the proceedings, from first to last, of this Presbytery, in the case of the Rev. Albert Barnes, be carried by reference to the next General Assembly; and that that judicatory be, and it hereby is, respectfully

and earnestly requested to adjudicate upon, and finally to issue the same, in such manner as, in its wisdom, it shall judge to be most conducive to the purity and peace of the church, and to the promotion of the glory of God.

And whereas, in considering and acting on the case of Mr. Barnes, in this Presbytery, a serious and unhappy difference of opinion has arisen, as well in regard to several questions of constitutional order, as in relation to doctrinal orthodoxy; and considering, moreover, that the subjects which have occasioned controversy and division in this Presbytery may, and do, produce the like lamentable effects in other Presbyteries, so that it has become a concern of deep interest to the whole Presbyterian Church, that a correct course of procedure in relation to these subjects should be clearly ascertained and distinctly delineated; therefore, it is further

"*Resolved*, That this Presbytery, agreeably to a constitutional privilege, do hereby most respectfully and earnestly entreat the Supreme Judicatory of our Church, (however it may be thought that some of the points, hereafter specified, have already been settled, by the constitution of the Church and the decisions of the General Assembly,) to express an unequivocal opinion on the subjects embraced by the following inquiries, viz:

"1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received, without farther question or inquiry: Or whether, on the contrary, it is not the privilege of every Presbytery, to judge, primarily, of the qualifications of each, and all, of its own members; and to inquire and examine, (if it be deemed proper so to do) not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded, by a regard to its own welfare, and to the purity and peace of the Church: it being understood, that every decision of a Presbytery in such cases, is subject to be appealed from, or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery to be liable to have its doings in such cases reversed and censured; provided, that on an appeal or complaint, or on any other review of its proceedings by a higher Judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

"2. Whether, by the constitution of the Presbyterian Church, it is not competent to any Presbytery, to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted that the author is a member of its own body; or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines.

"3. Whether, when a case is in process before a Presbytery, a party implicated, or his friends in his behalf, can, by objecting to the process as unconstitutional, or to the manner in which it is conducted as irregular, and by taking an appeal, on both or either of these grounds, to a higher Judicatory, stay the process of the Presbytery, till the constitutional question, or that of order, shall have been decided by the higher Judicatory: or whether a Presbytery, fully satisfied that both the process commenced, and the manner in which it is conducted, are clearly constitutional and orderly, may not proceed with the party to whom the process relates, although such party, or his friends, may object to the measure as unconstitutional and disorderly, and express a desire to appeal from it to a higher Judicatory; it being understood and admitted, that when the process is terminated, it is the unquestionable right of any party, to take an appeal, or make a complaint, to a higher Judicatory, and to seek a reversal of the whole proceedings, believed by the appealing or complaining party to be unconstitutional or disorderly.

"4. Do the doctrinal standards of the Presbyterian Church embrace the Larger and Shorter Catechisms, as integral and essential parts of the same: Or is that which is entitled "The Confession of Faith," in the book containing our standards, to be considered as *alone* obligatory: So that in taking his ordination vows, a minister in the Presbyterian Church, after solemnly professing "sincerely to receive and adopt the Confession of Faith of this Church," is still at liberty to object to, and reject, certain parts of the Catechisms, without any implication of his sincerity or orthodoxy.

"5. Whether, in the judgment of the General Assembly, the objectionable points of doctrine, found by this Presbytery in the printed sermon of the Rev. Albert Barnes, entitled "The Way of Salvation," as expressed in their minutes of December last, have been truly and justly found. If the finding of the Presbytery has been erroneous, it is humbly requested, that the errors may be pointed out:

and if the Assembly decide that the Presbytery are to act farther in this important case, that the manner in which their proceedings ought to be conducted and issued, may be distinctly indicated.

"*Resolved*, That the Commissioners of this Presbytery to the next General Assembly, be, and they are hereby instructed and directed, to lay the foregoing statement, with the book of records of this Presbytery, the minutes of the last meeting of the Synod of Philadelphia, and a copy of Mr. Barnes' printed sermon, entitled "The Way of Salvation," before the Assembly at an early day after the commencement of the sessions of that Judicatory, in the coming month; and use their best endeavours to obtain a full discussion of the points submitted, and an explicit decision of the Assembly in regard to the same.

"*Ordered*, That the stated clerk, as speedily as may be practicable, transcribe the Minutes of the present meeting of Presbytery into the book of records, and then deliver the said book to some one of the Commissioners of the Presbytery to the next General Assembly, that the same may be laid before that Judicatory, agreeably to the foregoing instructions."

That our readers may know what were the objectionable points of doctrine found by the Presbytery in the printed sermon of Mr. Barnes, to which there is a reference in the foregoing 5th particular, they are here given in detail, and as they appear on the Minutes of the Presbytery.

FINAL DECISION.

"The Presbytery of Philadelphia, agreeably to the direction of the Synod at their recent meeting in Lancaster, having considered the sermon of the Rev. Albert Barnes, entitled the WAY OF SALVATION, are of the opinion that it contains speculations of dangerous tendency on some of the principal points in Christian theology, and ought not therefore to be sanctioned as expressing that view of the great truths of God's word, which the Presbyterian church has uniformly adopted and which is exhibited in their authorized Confession of Faith.

"In stating the doctrine of *original sin*, the author employs a phraseology which is calculated to mislead, and which appears evidently to conflict with the spirit and letter of the standards of the Presbyterian church.

"1. He denies that the posterity of Adam are responsible or answerable for Adam's first sin, which he committed as the federal head of his race. Thus, p. 6, 'Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or of any other man.*'

"Although the word *transgressions* is here used plurally, yet it is evident from the whole tenor of this division of the discourse, that the prime sin of Adam, which constituted his apostacy from God, is meant. Again, he says, p. 7, 'Neither the facts, nor any proper inference from the facts, affirm, that I am in either case *personally responsible for what another man* (referring to Adam) *did before I had an existence.*' And he explicitly declares, that if God had charged upon mankind such a responsibility, it would have been *clearly unjust*, vide p. 6. The doctrine of responsibility here impugned is clearly expressed, Con. of F. cap. vi. 6. 'Every sin, both *original* and actual, being a *transgression* of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.'

"2. In accordance with the above doctrine, that mankind are not responsible for Adam's sin, he affirms, p. 7, that 'Christianity affirms the fact, that in connexion with the sin of Adam, or as a *result*, all *moral agents* will sin, and sinning will die.' And then proceeds to explain the principle upon which the universality of sin is to be accounted for, by representing it to be the result of Adam's sin, in the same sense, as the misery of a drunkard's family is the result of his intemperance. Here it would seem, the author maintains that the same relationship subsists between every man and his family, as subsisted between Adam and his posterity; that the same principle of moral government applies to both cases alike, or in other words, that mankind hold no other relationship to Adam, than that of children to a natural progenitor.

"The public, federal, or representative character of Adam, is thus denied, contrary to the explicit statement in the answer to the 22d Q. of Larg. Cat. 'The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation sinned in him, and fell with him, in that first transgression.'

"3. He declares, p. 7, that 'the notion of imputing sin is an invention of modern times,' contrary to Con. of F. Chap. vi. 3, 'They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature convey-

ed to all their posterity, descending from them by ordinary generation.'

"4. In p. 5, he admits that his language on the subject of original sin, differs from that used by the Confession of Faith on the same subject, and then accounts for this difference on the ground of the difficulty of affixing any clear and definite meaning to the expression 'we sinned *in* him and fell *with* him.' This expression he considers, as far as it is capable of interpretation, as 'intended to convey the idea, not that the sin of Adam is imputed to us, or set over to our account, but that there was a personal *identity* constituted between Adam and his posterity, so that it was really *our act*, and *ours only*, after all, that is chargeable on us.'

"The whole of this statement is exceedingly incautious and improper. The language of the Confession of Faith on one of the cardinal doctrines is held up as obscure and unintelligible, or, if possessing any meaning, as expressing an absurdity. The framers of this confession are charged with the absurdity of maintaining the personal identity between Adam and his posterity, when their language conveys no more than a federal or representative relationship. This whole view of the doctrine of original sin, is, in the opinion of Presbytery, obscure, perplexed, fruitful of dangerous consequences, and, therefore, censurable.

"The statements of this sermon on the doctrine of atonement, are also, in the opinion of Presbytery, in some important features, erroneous, and contrary to the orthodox views.

"1. At p. 11. He says 'this atonement was for all men. It was an offering made for the race. It had not respect so much to individuals, as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, and had no particular reference to any class of men.'

"Here it is denied that the atonement had any special relation to the elect, which it had not also to the non-elect. But if it be true that the atonement offered by Christ, had no 'respect to individuals,' 'no particular reference to any class of men,' upon what principle can it be regarded as a satisfaction to divine justice for the sins of men? or in what proper sense can Christ be considered as a vicarious sacrifice? Unless the atonement be a satisfaction for the sins of individuals, upon what principle can it open the way of pardon, make forgiveness consistent, preserve truth or magnify the law? The special reference of the atonement to a chosen people in opposition to this view is taught Con. of F. cap. viii. 5. 'The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.' Again, in answer to Q. 44 L. C. 'Christ executeth the office of a Priest in his once offering himself a sacrifice, without spot, to God, to be a reconciliation for the sins of his people,' &c.

"2. At p. 11. He says, 'the atonement of itself secured the salvation of no one,' and again, 'the atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith.' This language is incautious, and calculated to mislead, as it seems to imply that the atonement of itself does not secure its own application, and therefore may, by possibility, fail in its design. It is improper to suspend its efficacy upon conditions, when the conditions themselves are the results of its efficacy—See Con. of F. cap. viii. 8. 'To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them in and by the word the mysteries of salvation; effectually persuading them by his Spirit to believe and obey,' &c.

"3. At p. 10. He unequivocally denies that Christ endured the penalty of the law. 'He did not indeed endure the penalty of the law, for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should be saved.' Here it seems to be inculcated that Christ did not satisfy the precise claims which a violated law had upon the sinner, but that he did what might be considered a substitute for such satisfaction; or it is implied that God remitted or waived the original claim and accepted of something less. And that this is the sentiment of the author, is evident from his language, p. 11. "Christ's sufferings were severe, more severe than those of *any mortal* before or since; but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains, though far less intense, eternally prolonged. Still less that the sufferings of human nature, in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions.' Here it is affirmed that Christ was not *capable* of enduring that penalty which the justice of God had exacted of

the sinner, that his sufferings bore a very distant resemblance to it, and by consequence that the penalty of the law has been either relaxed, or is yet unpaid; and that the justice of God has waived its original demand, or is yet unsatisfied.

"The whole of this language seems derogatory to Christ as an all-sufficient Redeemer; it judges of the human nature of Christ as if it were a common human nature, it leaves out of view the infinite support which the divine nature was capable of imparting to the human nature of Christ, and is very different from the view of this subject given by the framers of our standards in the answer to the 38 Q. of L. C. 'It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the *infinite wrath of God* and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice,' &c. &c.

"In discoursing on human ability, the sermon contains expressions which do not seem to be well judged. In p. 14 it is said, 'it is not to any want of physical strength that this rejection is owing, for men have power enough in themselves, to hate both God and their fellow men, and it requires less physical power to love God than to hate him;' and on the same page he represents man's inability as solely in the will; and on p. 30, that men are not saved simply because they *will not* be saved. Here physical ability is represented as competent to the performance of a moral action, which is an improper application of terms, and human inability as resulting merely from the will, and not from total depravity, which is contrary to Confession of Faith, cap. vi. 4. 'From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions,' and Confession of Faith, cap. ix. 3. 'Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so, as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.'

"Still further, the language of the sermon, on the subject of conformity to the standards of the church, if sanctioned, would give to every individual after adopting these standards, the liberty of dissenting from them as much, and as often, as he might desire. Thus, p. 6, he says, 'It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And, it is admitted, that it does not accord with that used on the same subject in the Confession of Faith, and other standards of doctrine.' And again, p. 12. 'The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, let it lead where it will, within, or without the circumference of any arrangement of doctrines. He is supposed to be responsible, not at all for its impinging on any theological system; nor is he to be cramped by any frame work of Faith that has been reared around the Bible.' This language would seem to imply, that an individual may enter the bosom of a church by a public reception of its creed, and continue in the communion of that church, although he should subsequently discover that its creed was not founded on the word of God. Whilst the liberty of every man to accept or reject any particular creed, is fully acknowledged by this Presbytery, yet, they do deny, that any minister, whilst he remains in the communion of the Presbyterian church, has a right to impugn its creed, or to make a publick declaration that he is not bound by its authority.

In fine, a *whole view* of this discourse seems to warrant the belief, that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church, is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ, is denied; and any special reference of the atonement to the elect of God, is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God, is not once mentioned, although the text of the discourse naturally points to the doctrine; and when it is considered that the imputation of Adam's first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these, do generally deny the whole, and to be consistent, must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the sermon does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms; that it does not teach as the answer to the question on justification in our shorter Catechism asserts, that "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us *as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone.*"

It is not satisfactory that the sermon says, that "Christ died in the place of sinners;" that it speaks of "the merits of the Son of God, the Lord Jesus Christ," of "the love of Christ," of "putting on the Lord Jesus Christ," of being "willing to drop into the hands of Jesus, and to be saved by his merit alone," of God, "sprinkling on the soul the blood of Jesus, and freely pardoning all its sins;" since this language may be used, and is actually used by some who explicitly deny, that Christ took the law place of sinners, bore the curse of God's law in their room and stead, and that they are saved only by the imputation to them of his perfect righteousness.

On the whole, the Presbytery express their deep regret, that Mr. Barnes should have preached and published a discourse, so highly objectionable, and so manifestly, in some of its leading points, opposed to the doctrines of the Confession of Faith and Catechisms of the Presbyterian Church; they earnestly recommend to Mr. Barnes, to reconsider and renounce the erroneous matter contained in his printed sermon, as specified in the foregoing decisions of Presbytery: and with a view to afford time to Mr. Barnes for reflection and reconsideration, in reference to the errors of his sermon, and for opportunity for such of the brethren, as may choose to converse freely with him on the subject, the Presbytery do suspend their final decision on the case, until their next stated meeting."

It was then moved by Mr. Engles, "that Dr. Green, Mr. M'Calla, and Mr. Latta, be a committee to wait on Mr. Barnes, to communicate to him the result of the deliberations of this Presbytery in the examination of his sermon, and to converse with him freely and affectionately on the points excepted to in that sermon; in the hope and expectation, that the interview will result in removing or diminishing the difficulties which have arisen in his case; and that they report at the next meeting of Presbytery."

The reader has now before him the reference of the Presbytery, which, it should be noted, consists of two distinct parts. First, the whole proceedings of the Presbytery from first to last, in the case of Mr. Barnes, as recorded in the minutes of the Presbytery,—the book containing these minutes being laid before the Assembly, that a full and correct view might be taken of all that had been done. Secondly, certain specified points, some of which could not be collected from the minutes; but on all of which the Presbytery was peculiarly anxious to have a clear and unequivocal decision, by the highest Judicatory of the Church.

By the first part of the reference the Presbytery expressed, not only a willingness, but a desire, that all that had passed in the case of Mr. Barnes, should repass under the inspection, and receive the approbation, the censure, or the correction of the supreme court of the Church. The parties in the Presbytery had been, through the whole of this unhappy and embarrassing concern, directly and earnestly opposed to each other; and many pages of the minutes were filled with protests and responses, reasoning on the subjects of difference, and each party seeking to establish the correctness of its opinions, and the solidity of the ground on which it rested its acts and proceedings. At first, there was a considerable majority of the Presbytery in favour of Mr. Barnes; but subsequently to his reception and installation, the majority was changed, and became decidedly adverse to his cause and its advocates. It was wished that the principles and doings of each of these majorities, while it had the ascendancy in the Presbytery, should undergo the review of the Assembly. Notice, moreover, of no less than three complaints had been given, which although their details were not known at the time the reference was made, yet it was known that they all related to certain proceedings and decisions of the Presbytery, the true character of which could be learned only from the records. The minutes of the Synod also, in which some of the proceedings of the majority that voted for the reception and installation of Mr. Barnes had been censured, accompanied the other documents. Now, let any impartial mind decide whether, in this reference of the Presbytery, there was not manifested a frank and honourable

disposition and desire, that the supreme court should know the whole merits of this case, and thus be prepared to make an equitable and beneficial award.

As to the second part of the reference, containing certain specified points, it was indisputably true, as was stated in the preamble to the inquiries, that it had "become a concern of deep interest to the whole Presbyterian Church, that a correct course of procedure, in relation to the subjects of these specifications, should be clearly ascertained and distinctly delineated." A great part of the ardent controversy in the case of Mr. Barnes, had arisen out of the different opinions entertained, in relation to the proper answer to be given to the inquiries propounded in the first three specifications. And it was surely most desirable, that the ground for such controversies in future should be taken away; not only for the benefit of the Presbytery of Philadelphia, but of every other Presbytery under the care of the Assembly—by a clear decision of that body in relation to the specified inquiries. On the fourth specification, a decision was rendered desirable, because Mr. Barnes had declared in open Synod, that he did not believe in the statement made in one of the answers in our Shorter Catechism —that "the sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature." It was also found on inquiry, that a construction given to one of the engagements made at the licensure and ordination of ministers of the gospel in our church, was becoming prevalent; namely, that the Larger and Shorter Catechisms were not to be considered as included in "the Confession of Faith of this Church," which is then professed to be "sincerely received and adopted." The necessity for settling a point so important as this, must, we think, be evident to all who desire that the standards of our Church should be correctly construed and sacredly regarded.

In the fifth specification, in which the Presbytery craved the judgment of the Assembly in regard to the correctness of the objections they had taken to the orthodoxy of the printed sermon of Mr. Barnes, entitled "The Way of Salvation," and respectfully asked to be directed in regard to their future proceedings, there was surely no indication of that arrogance and tyranny, with which they have been liberally charged. There was, on the contrary, a demonstration of the perfect readiness of the Presbytery, to submit their judgment to the constitutional expression of the collected wisdom of the church. We also wish that our readers may attentively examine the manner in which the Presbytery have expressed their objections to certain parts of the sermon of Mr. Barnes. Let them say, whether there is any appearance of harshness or severity, in a single sentence. We avow it as a part of our design, in publishing the objections of the Presbytery in detail, that our brethren may be able to judge fairly and correctly in this matter. We think it due to the Presbytery, that the real character of their measures should be known to the religious publick. They have had a difficult part to sustain. A party though they are, they have a claim to a fair hearing—a claim to give the publick the means of judging whether they were not bound in duty to notice, as they have done, the sermon of Mr. Barnes; and whether, in discharging, what they considered an indispensable obligation, they have not acted with caution, temper, and tenderness. We maintain that all the authentick documents in the case go to show, that in proceedings in which,

at every step, they had to encounter opposition and opprobrium, they united, in a good degree, fidelity to their sacred trust as watchmen on the walls of Zion, with forbearance and moderation, in inflicting what they believed to be merited censure.

A highly respected brother said to us, in an early stage of the proceedings in the case of Mr. Barnes, "Had you taken the stand you are taking, twenty years ago, it would have proved the salvation of the Presbyterian Church; but I am afraid it is too late now." We then said in reference to this remark, that if it was a Roman maxim never to despair of the republick, we thought it ought to be a Christian maxim never to despair of the church of Christ—not even in that section of it denominated Presbyterian. Nor do we yet despair. We have a cheering hope that the conflicting elements which now agitate our denomination, like a tempest in the natural world, will serve to purify our religious atmosphere, sweep away the pestilence of false doctrine, and give us health and vigour in building up on its true foundation, and with increased activity, the church of our adored Redeemer. The whole of the convulsion which is now felt in every part of our Zion, and the entire responsibility for every evil produced, we consider as chargeable and belonging to the innovators on the doctrine and order of the Presbyterian Church. They strive to throw the blame from themselves, on those whom they have reduced to the necessity of either giving them opposition, or of violating their consciences and their ordination vows. In such an alternative, we pray that those with whom we act may never hesitate; nor regret, in any event, that they pursued the path of duty.

Our remarks on the report of the committee, which was sanctioned by the Assembly, will not be extended far; and our readers will do us the favour to turn to the report, as given in our last number; that they may see the applicability of our observations, without repeating the resolutions which were adopted.

We think a general view of the report by any unprejudiced individual, acquainted with the circumstances of the case, will leave no doubt that two leading principles governed the committee. The first was, that Mr. Barnes was, at all events, to be acquitted, and all farther proceedings in his case to be prevented; and the second, that there should be as much soothing of the Presbytery, and of those disposed to advocate its cause, as could consist with a strict adherence to the first principle. We suspect that the committee themselves would admit this to be a pretty correct statement; and we doubt not that there are those who will justify the course taken, and say it was exactly right. Mr. Bacon thinks it was right, but then he maintains, and very truly—that this was not Presbyterianism, but Congregationalism. He says—and again says truly—"Your way is—not by proposing terms of reconciliation, but by giving a direct, distinct and conclusive answer to every question involved in the reference, complaint, or appeal. This I supposed would have been the Presbyterian method of proceeding in the case of Mr. Barnes. But this course was not adopted." No, verily, it was not adopted. If it had been, the Assembly would have been reduced to the dilemma of either flagrantly contravening the standards of the church, both doctrinal and governmental, or of not so fully acquitting Mr. Barnes. This, we doubt not, was seen, and to avoid the dilemma, the report, of which we have given summarily in our last number what we take to be the true character, was, in direct violation of a constitutional order,

adopted by the Assembly. In this report, it is intimated that "the explanations" given by Mr. Barnes of the "unguarded and objectionable passages" of his sermon, should have satisfied the Presbytery. Now it does seem to us a little marvellous, that the *explanations* given in the Larger and Shorter Catechisms, of the doctrines contained in the Confession of Faith, by the very men who framed the Confession, may be rejected as erroneous, and yet that the *explanations* of Mr. Barnes and his coadjutor, should be considered as sound and satisfactory. Search the annals of heresy, from the days of Arius, Pelagius, and Socinus, to the present hour, and you shall find invariably, that *explanations* have protected the hereticks, and baffled the church in her attempts to discipline them, for years in succession. The truth is, that he who preaches and prints a sermon, or publishes an essay, which requires elaborate explanations to reconcile it with the fundamentals of the Christian system, may be set down at once, as a man unsound in the faith, without danger of mistake; and for the justice of this position we again appeal to the history of heresy, in every age of the church. A really orthodox man will very rarely need to make any other explanations than those which accompany his statements; or if he has incautiously said something that is erroneous, he will acknowledge it as soon as it is pointed out; and by an open, candid, and unequivocal avowal of his faith, in regard to what he has misstated, put an end at once to all suspicion and all controversy. Mr. Barnes might long since have done this, if he had been prepared to do it. But has he done any thing like it? We think not. His printed explanations all go to defend and justify what he has said in his sermon. Hence, when we first heard these *explanations* in the Synod, we said, and others also said, that the explanations did not remove, but confirm our belief that their author held sentiments in conflict with the standards of our church. He complains of "the *little influence* which his explanations had on the final sentence" of the Presbytery. The true cause of this *little influence* we have here assigned.

The Assembly chose to "travel out of the record," in recommending a division of the Presbytery. It is the exclusive prerogative of Synods to divide Presbyteries, and there was no complaint before the Assembly that the Synod of Philadelphia had neglected their duty in this respect. Mr. Bradford indeed had "presented a paper [to the Presbytery] relative to the propriety of requesting Synod to divide Presbytery." This was done at the meeting in April, about a month before the meeting of the Assembly; and the paper "was, on motion, laid on the table until the next stated meeting of the Presbytery." Perhaps this minute of the Presbytery met the eye of some member of the committee; or perhaps information was obtained in some other way, that it would be agreeable to Mr. Barnes and his friends, now that they were no longer a majority, that the Presbytery should be divided: and the Assembly thought proper to let the Synod know what their duty would be, when an application should be made for this purpose. This, if not unconstitutional, was certainly, we think, a very singular proceeding.

With respect to what the committee and the Assembly are pleased to denominate "the abstract points, proposed to the Assembly, for their decision in the reference of the Presbytery," we think the refusal to settle the controversy in regard to these, was, by far, the most objectionable thing in the whole award. These *abstract points* were no other than

practical principles, on which the Presbytery of Philadelphia had been obliged to act in the case of Mr. Barnes; and that the Presbytery had made a wrong decision in regard to these principles, and in consequence of this, had pursued a wrong course, in nearly the whole of their proceedings in the case of Mr. Barnes, subsequently to his installation, was the basis and the substance of the complaints laid before the Assembly. Other Presbyteries also were divided and thrown into parties, by a difference of opinion among the members, in regard to these practical principles. Yet the Assembly say "if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr. Barnes"—*Abstract principles* to be discussed *in thesi*, seems to us somewhat like tautology in language. But the words *in thesi* here, we suppose are to be interpreted (although we must think it a new version of the terms) to mean that the principles must be discussed "separate from the case of Mr. Barnes." And why separate from the case of Mr. Barnes? If Mr. Barnes was innocent, no decision on abstract points could possibly injure him. Yes, but it was seen that a decision of these abstract points would really implicate either him or the Assembly; and therefore, however important to the peace and order of the Presbytery of Philadelphia, and of several other Presbyteries under the care of the Assembly, it was resolved not to touch them. Was this the performance or the dereliction of duty? Let every reader answer the question for himself.

THE BIBLE, TRACTS, AND MISSIONS.

The three following short articles are taken from the London Evangelical Magazine for October last. The subjects of them we have indicated in the title—subjects of the highest importance; and such short and pithy essays as these, often do more good than long papers. We hope our readers will give them an attentive perusal, and be benefited by the suggestions they contain.

A TEMPERANCE SOCIETY IN MINIATURE.

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I cannot read?" "Yes, it may be of great service to you. You can carry it to your lodgings and have it read, or you can send it to your family, some of whom can read it. It will do good. Buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn, when he returned and earnestly entreated a copy of every kind of book we could give him. "You can form no idea," said he, "of the good that book has done which I had here in the spring. There are more than thirty of us who mess together at the same lodgings, and at the time when I first took home the New Testament, these men spent almost every night at the public house, and returned intoxicated; but now the scene is quite altered. Scarcely a man leaves the lodgings in the evening. There are three among us who can read, and they take it by turns, and the others sit around and listen to them. There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an apostle! Thirty poor villagers collected together from various parts of the coun-

try, listening to one of their number reading the words of eternal life; and, from this circumstance, breaking off from their vices, saving their hard earnings for their families, and acting like rational creatures! How true it is that "godliness is profitable unto all things." What an encouragement to the followers of Christ to make known his holy gospel! If so much good is effected, through the Divine blessing, on one New Testament, what may we not anticipate from the distribution of ten thousand! Even servants may become useful coadjutors in the service of God, when they feel interested in it; and with such proofs before us of the utility of the work, surely we ought not to grow weary or faint-hearted. From the above circumstance, those who have contributed in any way to the circulation of the Scriptures, may see what an honour their God and Father is putting upon them. This is like the first ripe fruit, but an abundant harvest will follow.—Amen.

St. Petersburgh.

DISTRIBUTION OF RELIGIOUS TRACTS.

There never has been a period like the present, in respect to the multiplicity of means for the furtherance of the eternal interests of men. The warmest and most ardent zeal may now gratify itself. Facilities for the communication of divine truth present themselves in every form. Bible societies, missionary societies, tract societies, and numerous others, press upon our notice; and, while claiming the assistance of the church of Christ for their support, offer in return the means of evangelizing the world.

There is one method of doing good, which I wish were more generally recognised by individual Christians. I mean, the distribution of religious tracts. It is one which, both from its simplicity and cheapness, is accessible to the pious of all classes. The loan system is excellent. No minister of the gospel, in places where no society exists for this purpose, should neglect this mode of benefiting the souls of men. I would also earnestly recommend to every servant of Christ, the daily circulation of tracts in every possible way. I never leave my house without having a number of these silent preachers in my pocket, and either give them to persons as circumstances may require, or scatter them in various directions. Such papers as the "Swearer's Prayer," "On Drunkenness," "Poor Joseph," "Covey the Sailor," "Sin no Trifle," "On Repentance," &c. will be either partially or wholly applicable to the circumstances of most readers.

I fear these little monitors are not duly appreciated by the Christian publick. God has testified his approbation of them in innumerable instances: The Tract Magazine, published by the Religious Tract Society, contains a large number of highly interesting anecdotes in proof of this assertion. He who can peruse this work, and rise from its perusal unimpressed with the vast importance of religious tracts, as one of that class of agencies employed by God for the conversion of men, cannot be open to conviction. Millions of souls will, no doubt, have to bless God through eternity, for the dissemination of the doctrines of the gospel in the form in question. C.

Bristol, May 12, 1831.

THE BANKER AND HIS BIBLE.

The writer of this was once the guest of a banker in the west of England. His host had long been celebrated as a heavenly-minded

and benevolent character. One evening as he came down from his closet, with peace and benignity beaming on his countenance, he said to me, "Do you want any thing." I answered, "No; I have every thing I need." "But I am not satisfied with that answer," he rejoined, "and will tell you why. I have just been reading the third Epistle of John, where the apostle particularly commends his beloved Gaius for his hospitality to the servants of Christ, who, for their Master's sake had 'gone forth, taking nothing of the Gentiles;' and the apostle says that our privilege who stay at home is 'to receive such, and to bring them on their journey after a godly sort, that we might be fellow-helpers of the truth.' Now I wish to have this privilege; I wish to be an imitator of Gaius; I wish to help *you;* therefore you must receive from me this five-pound note, you will find many ways to employ it." Oh, how Christians would astonish the world if they were to read their Bibles as this banker did his! The application—ah, the application, of the text is the difficult, but profitable, part of it! Blessed be God, that some opulent disciples bring their principles under the influence of the Bible!

A few years after this occurred, when some good old missionaries were passing through the town in which I reside, a sermon was preached on this subject, and the above anecdote introduced, and the effect was much to the comfort of those labourers who had borne the burden and heat of the day.

Perhaps these lines may furnish another banker with a good idea, and another preacher with a hint that may be useful on a similar occasion. J. K.

Review.

Review *of a Review in the Christian Spectator, entitled*—"Case of the Rev. Albert Barnes—*The Way of Salvation*, a Sermon by the Rev. Albert Barnes."

(*Continued from page* 652 *of our last Volume.*)

We have never proposed to go through this review, and notice every thing that we consider exceptionable. This would occupy a space in our pages which we think we can fill with something much better calculated to edify our readers. Beside, the review on which we remark is avowedly a defence of the Sermon of Mr. Barnes; and in our present number we have published the strictures of the Presbytery of Philadelphia on that Sermon—in which a number of quotations, fairly taken from the Sermon, are accompanied by certain clear announcements of doctrine, in the standards of the Presbyterian Church. Let any one candidly look, first at what Mr. Barnes says, and then at what the standards say, and see if he thinks that any *explanations* can reconcile the two. In several instances, we think the contrasted quotations are of as different import as *yes* and *no*. We are willing to leave the whole matter here.

Immediately following the sentence on which we have heretofore remarked, the Spectator says—"It is well known that a party in that church [the Presbyterian]—and we are far from wishing to impeach their motives—have long witnessed with jealousy and apprehension, the rapid progress of New England sentiments within the bounds of their communion." Now, if our readers will advert to the proceedings of the last General Assembly,

and recollect Mr. Bacon's letter, they will be able to determine whether there was not good reason for "jealousy and apprehension," in regard "to the rapid progress of New England sentiments" in our church. This jealousy and apprehension however was denounced as sectarian bigotry, and as grievously injurious to our New England brethren, although the Spectator kindly forbears to "impeach our motives"—when, lo, at the last Assembly, New England sentiments turned the highest Judicatory of the Presbyterian Church into a Congregational Association, in the case of Mr. Barnes; and on a review of the achievement, a Congregational delegate sings, *Io triumphe!* So much for Presbyterian credulity and Congregational management. The Spectator proceeds—

"At length, as if resolved to try the question under circumstances the most unfavourable to themselves, they have taken their stand in the case of a gentleman, whose ministrations were recently followed by one of the greatest revivals of religion ever known in our country; who was called from the former scene of his labours to the City of Philadelphia by the unanimous choice of one of the oldest and most distinguished churches of our land, and who brought with him from the Presbytery to which he previously belonged, the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion. As far, then, as the character of the individual, his former standing in the church, and the wishes of the people are concerned, it is impossible to conceive of any case, where an impeachment could be less called for or expected, than the present."

Here surely is a very pretty piece of eulogy, but eulogists are apt to be extravagant. We shall see how it is in the present instance. Our principal reason however for introducing this shining paragraph is, that it will form a proper text for some remarks—*explanations* if you please, gentle reader—which we have been desirous for some time, but lacked opportunity, to communicate to the publick.

The Spectator represents the Presbytery as having long been desirous of a proper occasion to enter into a conflict with New England sentiments; and as seizing on the case of Mr. Barnes, to show that they were not afraid—allow us the homely but expressive phrase—"to take the bull by the horns." Now this was not exactly so. Some members of the Presbytery, perhaps a majority of them, had been for a good while dissatisfied and anxious, at the prevalence of *New Englandism*, both in doctrine and church government. But they were far enough, perhaps too far, from being ready to take a decided stand against the threatening danger. They, on the contrary, shrunk from it—they earnestly wished to avoid it. We have been asked by some who, we thought, ought to have seen, without *explanation*, the difference between the case of Mr. Barnes, and that of some other persons supposed to be as erroneous as he, "Why did you not begin with them? Why did you reserve your discipline for this young man and a stranger?" We have two answers to these questions—The first is, that there was no printed and acknowledged publication, by a member of the Presbytery, that could be taken as a ground of procedure; nor any other such palpable and undeniable evidence of heresy, as could be made the subject of judicial process, without much trouble, and a dubious issue. But in the case of Mr. Barnes, there was a printed sermon, to which his name was attached, and of which he was the acknowledged author. Nor was this all, for in the second place, on this printed sermon the Presbytery were absolutely *obliged* to act. They could not get by it. The people who had called Mr. Barnes had never heard him preach. In the very call which was laid before the Presbytery, the usual words—"having good hopes from our past experience of your labours," &c. were omitted. They could not have been inserted with

truth. Beyond a very few of their number, the people had had no experience of his labours. Copies of this notable sermon had been distributed, to show what were Mr. Barnes' doctrinal views, and his style of preaching. On this sermon his call was predicated; and the Presbytery were to say, under the solemnity and responsibility of their ordination vows, whether the doctrines of that sermon were to be delivered to a congregation, for whose spiritual welfare they were sacredly bound to watch, as setting forth the pure gospel of Christ—as showing "the way of salvation," as it is shown in the Holy Scriptures, and in the standards of the Presbyterian Church. Every member of the Presbytery was to say yea, or nay, on these momentous inquiries, by voting for, or against, the prosecution of the call. In other words, every member of Presbytery was, by his vote, to take, or to avoid, the responsibility of declaring that the doctrines of that sermon were the doctrines of the Bible, and of the Confession of Faith of our church, that might be profitably preached to a congregation of which the Presbytery had the charge. *Nay*, was the answer which a number gave; and which, it is believed, would have been given, if instant death had been the penalty of such a vote.

Neither the Presbytery, then, nor any of its members, did, in the case of Mr. Barnes, go *a heretick hunting*. They did not seize on an occasion for which they had long been wishing and waiting, to come in conflict with "New England sentiments." They were, in the providence of God, called to this conflict, in such a way that, with a good conscience, they could no longer avoid it.

We proceed to notice the assertion that in giving opposition to Mr. Barnes, the Presbytery took "stand in the case of a gentleman, whose ministrations were [had been] recently followed by one of the greatest revivals of religion ever known in our country." We think this assertion is calculated to produce a material misapprehension.—We say not that it was designed to have this effect. But will the revival at Morristown compare for a moment, with the revival "in our country" in the time of Whitefield? Or with that witnessed a few years since, in the western part of the State of New York? Or with several others that might be mentioned? Did it extend much, if at all, beyond the limits of Mr. Barnes' congregation? And in that congregation itself, were the additions made to the church, although admitted to be large, greater than have been made in some other churches, as the fruits of revivals of religion? We believe that each of these questions must be answered in the negative. And if so, the expression of the Spectator is, we apprehend, calculated to produce a mistake, in regard to the facts of the case, at least in the mind of every cursory reader.

But we have a stronger objection to the assertion on which we remark, than the exaggerated statement it contains, relative to the revival at Morristown. It is, that there is a manifest attempt to make a revival of religion an evidence of the orthodoxy of him under whose ministrations it occurs. Let it be considered to what consequences a test of this kind would lead. There was at Morristown a revival of religion among the Methodists, at the very time when that under the ministrations of Mr. Barnes took place; and the Methodists contend that their revival was more powerful, and more extensive than that among the Presbyterians. Whether such was the fact or not, we pretend not to decide; but if revivals of religion, following certain ministrations, are to be evidence that those who perform these ministrations should be received as ortho-

dox ministers of the Presbyterian Church, we know not on what ground we shall exclude the Methodists, provided they be willing to adopt our church government and discipline. Will it be said, that we do not admit that what they call revivals of religion are such in reality? For ourselves, we are not prepared to say this. For, although we have been represented as enemies to religious revivals, we declare, that amidst all the wild fire, irregularities, and false doctrine, under which, as we think, many of the Methodist revivals of religion take place, yet we verily believe they are productive of numerous real conversions. Nay, as in some parts of the Presbyterian Church, we have ministers who seem disposed to outdo the Methodists, in their own way of getting up and conducting revivals, we see not why the Methodist conversions should not be considered as good, if not better, than those of their imitators and outdoers. Or will it be said, that we must take into view the *doctrine* preached? Then we answer, that there are, at this time, ministers in the Presbyterian Church, whose doctrines we conscientiously think quite as exceptionable, and even more so, than those generally taught by the Methodists. In this category we place every thorough-going pupil of the New Haven School: and it is our deliberate conviction that the sermon of Mr. Barnes, entitled "The Way of Salvation," is not, to say the least, a better exhibition of gospel truth, or in any respect a safer guide to inquiring sinners, than numerous sermons that are preached, and some of them printed too, among the Methodists. Who sees not then, that revivals of religion—taking the terms as they are now commonly received—ought not to be viewed as any evidence whatever, that a man under whose ministrations they are alleged to have occurred, is to be esteemed sound in the faith, and qualified to fill the sacred office in the Presbyterian Church. God in his sovereignty may, and we believe sometimes does, bless that portion of *truth* which is mingled with great error, in the addresses of those who profess to preach the gospel. But this is no reason why important error should be countenanced, or knowingly suffered, in a minister of the gospel. In the Presbyterian Church, we ought to admit no other evidence or test of orthodoxy—no other presumption that a man is qualified to be a preacher—but the conformity of his doctrinal views and teachings with the infallible oracles of God, as explained in our publick standards. Depart from this rule, and be the pretence what it may, our church will speedily be filled with confusion and heresy, and hasten to deserved ruin.

The Spectator next asserts, that Mr. Barnes "was called from the scene of his former labours to the city of Philadelphia, by the unanimous choice of one of the oldest and most distinguished churches of our land." It is doubtless true that Mr. Barnes "was called from the scene of his former labours to the city of Philadelphia," and we also readily admit, that it was "to one of the oldest and most distinguished churches of our land."—And we add, that if it had been to a church of a different character, in the bounds of the Presbytery of Philadelphia, it is our solemn conviction that the call would never have been put into his hands. Had the call been made by an obscure country congregation, and the Presbytery had had the printed sermon before them entitled "The Way of Salvation," and known that this publication was considered by the people as so high a recommendation of its author, that they were eager to call him to be their pastor, without ever seeing him in their pulpit, or having heard him deliver a single discourse—we have not a doubt that

the Presbytery would have said—"No brethren, as your spiritual guardians and watchmen, we cannot consent to the prosecution of this call. The sermon you present to us is so erroneous that we should be unfaithful to our sacred trust, if we yielded to your wishes in this instance. We regret that you should desire a pastor who will teach you such doctrine as this publication contains; and we cannot make ourselves parties to its propagation among you. It is with regret that we withstand your wishes, but on our responsibility to the Great Head of the church, we feel ourselves bound to do it—your call must be arrested." That such, or similar, would have been the language and the course of the Presbytery, if the call to Mr. Barnes had not been made by "one of the oldest and most distinguished churches in our land," and in "the city of Philadelphia," was not merely *our* conviction, but that of the brethren with whom we acted, during the repeated discussions and meetings of the Presbytery, in reference to the case under consideration—and the conviction was grievous in the extreme. But to act in opposition to wealth and station——to resist hospitality, and courtesies, and persuasions, and blandishments, and plausible representations—to stand in the midst of an assembly composed of men of high respectability as citizens, and graced with female beauty and fashion too—and in the very sanctuary in which a called clergyman, himself present, is expected to minister—and to witness frowns and smiles distributed to speakers, just as they utter what is agreeable or disagreeable to the auditors—and in the face of all, to say with firmness and decision, "my vote must go to refuse you the man of your choice"—this requires a degree of moral courage which all men—even good men—are not found to possess. They act under an influence which they do not recognise to themselves. They are swayed by other motives than a consideration of the abstract principles of right and wrong. The apostle James found it necessary to guard even the primitive churches against an influence of this character: and ecclesiastical history will show, that with scarcely an exception, declension and corruption in every age, have commenced in metropolitan churches. Would to God, that the Presbyterian Church in the United States were not likely to suffer, from the same worldly and unholy influence.

It was manifestly intended by the Spectator, to be set forth as an important and imposing consideration, that Mr. Barnes was called "by the *unanimous choice* of one of the oldest and most distinguished churches of our land." Let the whole truth therefore be told. Out of a congregation consisting of *two hundred and twenty* qualified voters, only *fifty* voted for the call to Mr. Barnes. This has heretofore been published, and we have never heard that it has been denied or controverted.

Those who did vote on the occasion were, we believe, unanimous; or if, as we have heard, there was a single dissentient voice, it might be thought not worth reckoning. But the great body of the qualified voters, more than three-fourths, did not vote at all.—They either did not attend the meeting, or left it before the vote was taken. We believe it is true, notwithstanding,—and we wish to conceal nothing—that after the call was forwarded to Mr. Barnes, and he appeared before Presbytery to be received as a member, the desire of the congregation that he should be received and installed, was both general and ardent.

We hope to conclude this review in our next number.—Our readers may be assured that we take no delight in this controversy. But our debt to the Christian Spectator must be paid. He has not only offi-

ciously interfered with the concerns of the Presbyterian Church at large, but has, in the page from which our quotations are taken, however bland his language, held up the Presbytery of Philadelphia, to which we belong, as having acted unreasonably, oppressively, and even audaciously: And with the permission and assistance of God, the Presbytery shall be defended and vindicated.—If feelings are pained, we regret it, but the assailant of a judicatory of the church of Christ, is alone responsible.

(*To be continued.*)

SHORT NOTICE OF A RECENT PUBLICATION.

THE ARTICLES OF THE SYNOD OF DORT, AND ITS REJECTION OF ERRORS: *With the History of Events which made way for that Synod, as published by the Authority of the States-General; and the Documents confirming its Decisions. Translated from the Latin, with Notes, Remarks, and References. By Thomas Scott, Rector of Aston Sanford, Bucks. Utica, William Williams:* 1831.

We think that all the Calvinists in the United States are indebted to Mr. Williams of Utica, for republishing Scott's Translation from the Latin of "The Articles of the Synod of Dort, and its rejection of Errors." Nothing could be more seasonable at the present time. The most of those who talk against Calvinism, do not know what Calvinism is; and almost equally ignorant are many who belong to Calvinistick churches. Let both classes attentively read the proceedings of the Synod of Dort, as faithfully given in this little manual, and they will no longer think, speak, and act, under false impressions. They will know what Calvinism is, and what it is not—to what it is opposed, and to what it is not opposed. In the most of his remarks, we agree with Dr. Scott.—In some we do not. We disagree with him *toto cælo*, in thinking the articles of the Synod of Dort too extensive and too particular. They would never have answered their design if they had been less particular. We agree with him fully, both in disapproving of all persecution for conscience sake, and in attributing it in Holland to the spirit of the age, rather than to any thing peculiar to the Synod, or to the States.

"The Harmony of Confessions," is valuable so far as it goes. But we do wish we had a good and entire English translation of the "*Syntagma Confessionem*," &c.

Literary and Philosophical Intelligence, etc.

A Statement showing the two extremes of Fahrenheit's thermometer, situated where there was a free circulation of air, and northern exposure, in each month; and the corresponding day of the month. Also the perpendicular depth of rain, which fell through the several months of the year 1831—at the residence of J. B., Solebury township, Bucks county, Pa.

1831. MONTHS.	Highest P.M.	Day of Month.	Lowest Sun-rise.	Day of Month.	Inches of Rain.
January, -	56°	4	*1°	25	4.94
February, -	48	16	0	6	2.75
March, - -	70	26	19	18	3.18
April, - -	80	18	31	10	7.43
May, - - -	92	31	40	8	2.27
June, - - -	94	3	46	25	7.53
July, - - -	90	20	51	12	5.64
August, - -	93	18	50	29	5.77
September, -	81	2	40	19	4.54
October, -	80	4	32	29	7.26
November, -	64	9	20	30	2.99
December, -	34	25	4	16	1.70
					56.10

* Below Zero.

Digestive Power of Birds.—In order to ascertain the strength of their stomachs, Spallanzani had recourse to a great variety of experiments. Tin tubes full of grain were forced into the stomachs of turkeys, and after remaining for twenty-four hours were found to be broken, compressed and distorted in the most irregular manner. In the space of 24 hours, the stomach of a cock broke off the angles of a piece of rough jagged glass, though, on examining the gizzard, no wound or laceration appeared. In a ball of lead were fixed 12 strong needles, with the points projecting about 1-4 of an inch from the surface. Thus armed, the ball was covered with a case of paper, and forced down the throat of a turkey. The bird retained it a day and a half, without manifesting any symptoms of uneasiness, and the points of all the needles were broken off close to the surface of the ball, except two or three, of which the stumps projected a little. The same interesting observer relates, that he fixed 12 small and very sharp lancets in a similar ball of lead, which was given in the same manner to a turkey cock, and left eight

hours in the stomach, at the expiration of which the stomach was opened; but nothing appeared except the naked ball, the lancets having been broken to pieces, and the stomach remaining sound and entire. Hence we may infer, that stones, so often found in the stomachs of many of the feathered tribes, may powerfully contribute to the pulverization of grain and other hard substances which constitute their food.

Judea.—M. Chateaubriand remarks, that when you travel in Judea, the heart is at first filled with profound melancholy. But when, passing from solitude to solitude, boundless space opens before you, this feeling wears off by degrees, and you experience a secret awe, that so far from depressing the soul, imparts life and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles. The burning sun, the towering eagle, the barren fig-tree, all the pictures of scripture are here. Every name commemorates a mystery; every grotto announces a prediction; every hill re-echoes the accent of a prophet. God himself has spoken in these regions, dried up rivers, rent the rocks and opened the grave. The desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

The Naples Journal announces that a discovery has been made in the ruins of Pompeii of greater value and interest than any that has preceded it. On the 24th of October a picture in mosaick was found in the *Triclinium* of the house said to belong to *Faunus:* it is about 20 palms long by 10 palms in width, (or about 18 feet by 9 feet English,) and of exquisite workmanship. The subject is the battle of Sarpedon, from the Iliad; the figures being half the natural size. Time has injured some part of this precious relic, which, however, is still the *chef d'œuvre* of Pompeii, as to the expression of the figures, the perfection of the drawing, and what is more rare in a marble picture, the finish of the execution. The King and the whole Court have been to view this magnificent mosaick, and while there the room adjoining the Triclinium was explored, and several vases and utensils in silver and bronze brought to light.

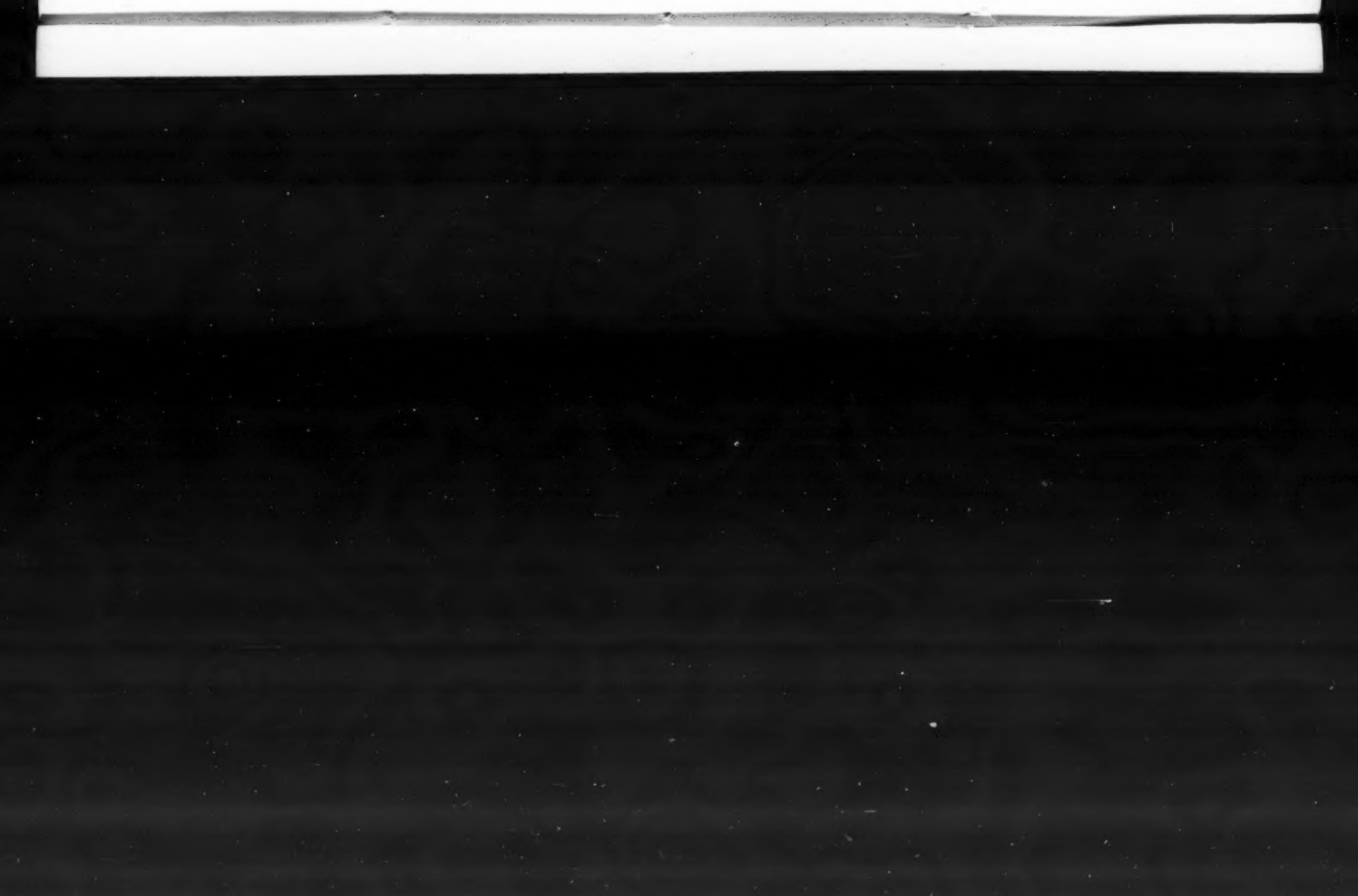
To almost every house in Rotterdam, and sometimes to every window of a house, on the first floor, there is fixed a single or double looking glass, or reflector, by means of which a person in the room, sitting before the window, can see by reflection, the whole length of the street, the passengers, the trees, the canal and the shipping. When two of these reflectors are placed at right angles, and the right angle pointed towards the window, a person within, directing the eye to that angle will see the whole street both to the right and to the left.

Fondness for Children denotes not only a kind heart, but a guileless one. A knave always detests children—their innocent looks and open brow speak daggers to his heart. He sees his own villany reflected from their countenance, as it were from a mirror. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of Monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry IV. of France, taught his children to call him papa, or father, and not sire, (the new fashion introduced by Catharine de Medicis.) One day, going on all fours, with the Dauphin on his back, an Ambassador suddenly entered, when Henry, looking up, 'Monsieur l'Ambassador, have you any children?' 'Yes, sire,' replied he.—'Very well; then I will finish my race round the chamber.'

Novel Duello.—A Paris paper relates as a fact, that two students in Berlin, having quarrelled, agreed to kiss the lips of a person mortally affected with the Cholera, and that the dispute should terminate with the death of either. Each of them kissed the lips of a man in the last stage of the disease, but neither dying within 24 hours afterwards, their "mutual friends" declared that they should be reconciled.

The subject of Silk has latterly, through the exertions of Mr. Duponceau and Mr. D'Homergue, really assumed an important aspect, and that their exertions have not been made, so far at least, in vain, is proved by the fact, that before Mr. D'Homergue came to this country, which was towards the end of the year 1829, we were not only ignorant but wholly indifferent about the matter, and now it is regarded, and justly too, by our citizens, as of considerable moment. For it has been proved by Mr. Duponceau, that its introduction among us will be attended with wealth and prosperity. It is sincerely to be hoped by every one who has the good of his country at heart, that this subject may meet with proper encouragement at the hands of the Government.

Earthquake at the North.—The St. Lawrence Republican of the 24th inst. states, that on the evening of Sunday, the 22d, the report of an Earthquake was felt at Ogdensburgh at about half past 11 o'clock. "Houses were shaken so much as to awaken many from sleep; and the tremulous



motion of every thing was painfully perceptible to every person awake. The rattling of stoves, crockery, and windows, with the vibration of every thing moveable, together with a sound like distant thunder underneath the surface of the earth, was distinctly felt and heard, by all who had not retired to sleep. There were three distinct shocks, the second being the most violent, at intervals of about half a minute, and the rumbling noise continued two minutes." The convulsive movements of the earth appear to have travelled north, as the quaking was felt at Montreal about an hour after its occurrence at Ogdensburg.

The Montreal Herald of the 25th says, "the shock was very distinctly felt in that city," varied in the degree of its violence, in the different quarters of the town. In some parts there was a previous, not very loud, but very distinct, noise for some seconds before the shock was felt; this was the case in the St. Louis and St. Lawrence suburbs, in which latter quarter a gentleman of undoubted veracity affirms, that his attention was particularly attracted by the sound, which, as he describes it, was like the passing of an exceeding heavy wagon, crushing pieces of ice beneath its wheels. The gentleman rose, and immediately feeling the shock, was induced to look out at the weather, which was clear and perfectly serene.

From the Annual Report of deaths at Baltimore, it appears that from January, 1831 to January, 1832, the deaths in that city were 2308, of which number five were over 100 years, viz. a free coloured man, 120—a free coloured woman, 112—a free coloured man, 106—a female slave, 106—and a white woman, 105 years old.—Among the diseases were, 340 consumption; 248 cholera infantum; 161 scarlet fever; 117 bilious fever; 29 typhus fever; 104 of old age.

Centessimal Anniversary.—The twenty-second of February will be the hundredth anniversary of the birth day of Gen. GEORGE WASHINGTON——the illustrious founder of American liberty. It is proposed in different sections of the Union, that the day be held as a national jubilee; and that, for the time being of the celebration, the two great political parties in the country lay aside every thing like animosity, towards each other, as inconsistent with the feelings of respect and veneration for the memory of the illustrious dead—feelings which the occasion will so naturally awaken.

Influenza in Horses.——The modified Cholera Morbus has spent its force in this vicinity upon human beings, and has now commenced its operation upon horse-flesh; these animals are afflicted with severe coughs and difficult breathing, and they require constant care and kind nursing, to prevent pulmonary disease following; depletion, and abstinence, and patience, have all been practised by these four-footed invalids, and with a high degree of success.—*Springfield Journal.*

Anti Profane Society.—A society has been formed by the students of Charlotte Hall Academy, Maryland, for the laudable purpose of repressing the vulgar and impious practice of profane swearing.

The members of the association pledge their honour to abstain from profane language themselves, and to do all in their power for its entire abolition.

On Friday, the 27th ult. at sunrise, at Germantown, the mercury in Fahrenheit's Thermometer stood at 7 degrees below zero. It was the coldest day since January 25th, 1821.

Religious Intelligence.

PRESBYTERIAN DOMESTICK MISSIONS.

From the 15th of December to the 20th of January, inclusive, the Executive Committee of the General Assembly's Board of Missions made seven new appointments of missionaries, and ten reappointments—seventeen in all.

The Missionary Reporter contains extracts of reports for the period abovementioned, from one missionary in Lower Canada; from four missionaries in the State of New York; from three in Pennsylvania; from four in Virginia; from two in North Carolina; from five in Ohio; from one in Kentucky; from one in Illinois, and from one in Arkansas Territory. But beside these, many reports were received, from various parts of the United States, from which no extracts are contained in the Reporter. The reports from nearly all the missionaries, are of the most encouraging and interesting character. They give an account

of a considerable number of revivals of religion, some of them very remarkable; of the establishment and superintendence of Sabbath schools; of the institution of Temperance Societies; of the organization of churches; of protracted meetings for religious exercises; of numerous additions made to the church; of Bible and catechetical classes; of the closing of some distilleries and the continuance of others; of the state of religion and morals in various places; of the resuscitation of expiring churches and congregations; of the distribution of tracts; and of the erection of one or two houses for publick worship. Who can look at this mere sketch of the operations and effects of the missionary enterprise, and not feel new animation in the cause, or refuse to form new resolutions to support it liberally? The missionaries often mention their difficulties, trials and sufferings; but they generally do it, not only without complaint, but with thankfulness for divine support, and the expression of delight in their work.

By a letter from the Stated Clerk of the Presbytery of South Alabama, directed to the Corresponding Secretary of the Board, it appears that that Presbytery has recently resolved to "immediately take steps to become connected with the Assembly's Board of Missions." The Stated Clerk says—

"I will just remark, that this great question has been decided by us without any unpleasant excitement—almost unanimously. We have been for several years auxiliary to the American Home, and they have aided us liberally—our recent change has been from calm and prayerful conviction of duty. We leave our friends of the American Home with no other than feelings of warm gratitude. As *Presbyterians* we considered it an imperious and immediate duty, to change our relation. May the Lord enable us all to do more in this great cause, and deliver all his servants from all unhallowed motives and feelings. Affectionately your friend and brother in the gospel.

Jos. P. Cunningham,
Stated Clerk South Alabama Presb'y."

The amount of cash received by the Board of Missions from 15th of December, 1831, to 20th of Jan. 1832, is—$1,558 11.—It may be proper again to state, that the treasury of the Board has been overdrawn, to the amount of several thousand dollars; and that it is hoped the church will speedily, not only repay lenders, but prevent the necessity of future loans.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

In the absence of the Secretary of the Board, in the discharge of his important and arduous duties, we have applied to his assistant, for a statement of the operations of the Board for January. It is as follows:—

"The General Agent visited New York in the early part of the month, and prepared the way, after having produced impressions decidedly favourable to our Board, for more extended operations; by which means, encouraging support is expected from that quarter. He then visited Virginia, where he is now labouring, for the purpose of presenting the claims of the Board, and preparing the way for a temporary or permanent agency in the Synods of Virginia and North Carolina. Of the impression already produced by him there, the Southern Religious Telegraph speaks in high terms.

"Our agents from abroad have reported subscriptions to various amounts, and with other encouraging items, that the Presbyteries of Georgia, Ohio, and Steubenville, have become auxiliary to the Board.

"Two additional agents have been commissioned until the meeting of the General Assembly—The Rev. Robert Lapsley to operate in Tennessee, Alabama, and Mississippi, and the Rev. James V. Henry, whose field of labour consists of certain parts of New York and New Jersey.

"The number of candidates for the patronage of the Board is steadily progressing—fifteen have been received during the month.

"The amount of collections is as follows:—

From Mr. Solomon Allen, in part of subscriptions for the current year, - - - - -	$500
From Mr. Saml. Hildeburn, ditto,	125
Mr. J. W. Gibbs, in full, do.	100

From Mr. William Brown, in full of subscriptions for the current year, - - - - - -	250
From Mr. Robert Ralston, in part,	350
From a member of the Presbyterian Church of Coshocton, Ohio, per Rev. Dr. Green, - - -	10
From Mr. Samuel Richards, in part of subscription for the current year, - - - - - -	300
From Mr. Alex. Henry, ditto,	500
Mr. —— per Rev. Dr. Green,	10
	$2,145

"The entire amount of subscriptions during the present month cannot be correctly ascertained. The amount in New York is pretty large, but left open until Mr. Breckenridge returns. That in Virginia and in other places which he may take in his route, will be reported when he returns."

Our readers, we hope, will recollect, that the Board of Education have given an explicit pledge to the public, to *take on their funds every well qualified young man who shall apply to them for aid.* This pledge has been given in confidence that the Presbyterian Church wished it to be given, and would enable the Board to redeem it. But it should be constantly kept in mind, that to redeem it will require very liberal contributions; and that no just calculation can be made on the receipts of a single month. Nearly the whole amount of contributions for the year, will probably be received in three or four of the months of the whole year. The object is one of the highest importance, and we hope it will be so regarded and treated by all who desire to contribute by pecuniary aid, to the success and extension of the gospel.

FOREIGN.

The Missionary Herald commences the present year with a "brief view of the missions of the American Board of Foreign Missions." Save a little abbreviation, we give it entire, so far as foreign lands are concerned. It is a most interesting summary, which every christian ought to peruse with care. The A. B. C. F. M. is an institution which does honour to our country, and to the christian religion. We wish the remarks at the end of their summary may be deeply considered. The American Presbyterian Church, although she has contributed with considerable liberality to the funds of the A. B. C. F. M., and her members have had a share in its direction, and her ministers a share in its missions among the heathen, yet has never made the exertions that she ought; and in her distinctive character as a church, has not, at this hour, a heathen mission on the face of the earth. We rejoice to see some indications of a resuscitation of a spirit, which she manifested while others slept, in the days of Brainerd. We hail the institution established by the Synod of Pittsburgh as an omen for good, and wish it may receive the earnest prayers and the liberal contributions of every Presbyterian in the United States.

The missions under the direction of the [American] Board are in India—China—the Mediterranean—the Sandwich Islands—and the North American Indians.

INDIA.

The missions are in Bombay, one of the Presidencies of British India, and in the northern district of Ceylon. The first was commenced in the year 1813; the second, in the year 1816.

BOMBAY.

Allen Graves, Cyrus Stone, William Ramsey, Hollis Read, *Missionaries*,* and their wives; David O. Allen and William Hervey, *Missionaries;* James Garrett, *Printer*, Mrs. Garrett; and Cynthia Farrar, *Superintendent of Native Female Schools.*

It is about eighteen years since the American missionaries first landed in Bombay. The natives had then never heard the gospel preached in their own tongue. No part of the scriptures had been translated. Nothing had been done to attract attention

* The term *Missionary* is used to denote an ordained preacher of the gospel.

to the Christian religion. Indeed, when Hall, Newell, and Nott, first took their stand in Bombay,—without a knowledge of the language; without books, or printing press, or schools; without a chapel; without the countenance of government, and wholly unknown to the native population; when they contemplated the structure of society, so artificial and so connected with the idolatrous systems of religion; and also the laws of India, which made the forfeiture of property the penalty for renouncing Hindooism, or Islamism;—they must have regarded the visible and tangible results of their labours as certainly remote. And so they did. But the note of preparation was heard, immediately on their arrival. The language was acquired; the New Testament and some portions of the Old were translated and printed; books for elementary instruction, and tracts of various descriptions, were published;—schools were established; a chapel was built in the centre of Bombay, and opened regularly for Christian worship; the markets and other public places were frequented for conversation and preaching; journeys were taken, and schools multiplied.

After twelve years, Mr. Hall declared it to be his conviction, that the facilities for employing the appointed means of salvation among the people had multiplied ten-fold since his arrival in 1813.

The means are now still greater, and they are continually increasing. There are eight missionary stations within the Presidency of Bombay, connected with no less than five different societies in Great Britain and America:—a fact which makes it delightfully certain that a vast amount of benevolent interest, in different parts of the Christian world, is concentrated upon the Mahratta people. And in the city of Bombay itself there are, also, seven societies of various names, formed expressly for co-operating with kindred institutions in Great Britain in spiritually illuminating that part of India. The government, too, notwithstanding the complaints of natives that the divine origin of their religion and its obligations are publickly denied, tolerates the Christian missionary in every part of the country, and protects him in his labours.

There has been no material change in the labours of the missionaries, or the number and character of the schools. The native attendance at the chapel had somewhat increased. The schools, of which there were 17 for boys, and 18 for girls, comprised about 1000 boys, and not far from 500 girls.

Seventy-eight of the boys had Mohammedan parents, and 130 were of Jewish origin. Ten of the boys' schools were in different villages on the continent; the others, with all the female schools, were on the island of Bombay. It is an interesting fact, that most of the schools on the continent are under the instruction of Jewish teachers, who disallow the observance of heathenish customs in their schools. These schools exert a favourable influence on the character of the villages where they are situated, and the missionaries justly regard them as so many lights burning amidst the deep spiritual gloom which covers the country. They are an important means of preparing the way for the publication of the gospel, whether that publication be made through the medium of conversation, preaching, or the press.

Six of the female schools are patronised by the Bombay district committee of the Society for Promoting Christian Knowledge.

Some of the natives, and among them three brahmins, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God.

CEYLON.

Batticotta.—Benjamin C. Meigs and Danl. Poor, *Missionaries*, and their wives.

Gabriel Tissera, *Native Preacher and Tutor in the Seminary;* Nathaniel Niles, *Native Preacher;* Ebenezer Porter, *Superintendent of Schools;* P. M. Whelpley, *Native Medical Attendant on the Seminary;* Samuel Worcester, John Griswold, I. W. Putnam, and others, *Teachers.*

Tillipally.—Levi Spaulding, *Missionary;* and Mrs. Spaulding.

Timothy Dwight, *Teacher in the Preparatory School;* John Codman, *Assistant Teacher;* Seth Payson, *Native Assistant;* Charles Hodge, *Catechist;* Aziel Backus, Cyrus Kingsbury, and others, *Readers.*

Oodooville.—Miron Winslow, *Missionary*, and Mrs. Winslow.

Charles A. Goodrich, *Native Preacher;* Nathaniel, *Catechist;* Saravary Mottoo, *Superintendent of Schools;* Rufus W. Bailey, *Teacher in the English School;* John B. Lawrence, *Reader.*

Panditeripo.—John Scudder, M. D. *Missionary*, and Mrs. Scudder.

Native Helpers not reported.

Manepy.—Henry Woodward, *Missionary*, and Mrs. Woodward.

Sinnatumby, *Catechist;* Nathaniel, *Superintendent of Schools;* C. A. Goodrich, *Teacher of English;* Catheraman and Tumber, *Readers.*

Education.—This is conducted in a Theological School, Seminary, Boarding Schools, and Free Schools, in which are the following number of scholars.

	Scholars.
Theological School, - - -	20
Mission Seminary, - - -	91
Academy for Boys, - - -	51
Academy for Girls, - - -	37
Free-Schools, - - - -	3367
Whole number, - - -	3566

The *Theological School* is under the care of Mr. Winslow, and is composed chiefly of young native men, who, having completed their course in the Seminary, are employed on a salary as assistants in the mission. They pay the expenses of their own board and clothing, and divide their time between teaching and study. Their services are important, and their progress in learning, especially in the knowledge of the scriptures, is highly gratifying and auspicious. A few have received license to preach the gospel.

Mr. Poor is Principal of the *Seminary*. The first class contains 22, the second 20, the third 19, the fourth 30. Including those who have finished their studies, and are employed as teachers in the Seminary, the number is 102.

The principal building is called Ottley Hall, in honour of Sir Richard Ottley, chief justice of Ceylon, corresponding member of the Board, and for ten years past an influential and liberal patron of the mission. This edifice, including virandah rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its height is two stories. It is designed for public examinations, lectures, the library, &c. A sufficient number of rooms has been erected within the college yard to accommodate 100 students.

The Seminary has been furnished with a respectable philosophical and other apparatus. The pneumatical and mechanical instruments, with the orrery and telescope, have been found particularly useful in illustrating various branches of study, which could not be effectually taught without such helps; especially where the prejudices to be encountered are so inveterate, as not readily to yield even to ocular demonstrations.

The mission library contains more than 600 volumes, (besides class-books procured for the Seminary,) and is in general well selected. The members of the Seminary have the use of this library.

The sum of $5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been expended in erecting the necessary buildings. The residue of the expenditures for buildings, together with the cost of books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

Boarding Schools.—The one at Tilipally contained 51 boys at the close of 1830. The one at Oodooville contained 37 girls, of whom seven were members of the church.—It is a singular fact, stated by Sir Richard Ottley to be peculiar to the district of Jaffna which contains the mission stations, that the landed property is principally vested in the females.

Free-Schools.—The number of free-schools connected with the five stations is 89, containing 2,732 boys, and 635 girls; or 3,367 in the whole.

Preaching, &c.—Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of the children and youth belonging to the schools. The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the highways and villages.

The Mission Church contains 148 native members in regular standing.

The mission has been repeatedly blessed with effusions of the Holy Spirit. Previous to the year 1824, thirty-four natives had been received into the mission church. During the first three months of that year, the mission was visited with very special divine influence, and 41 natives were added to the church. Another time of refreshing was experienced near the close of the same year; and there were hopeful conversions in the succeeding years. A third revival of religion was experienced near the close of the year 1830, as the first fruits of which 34 natives were added to the church in the April following.

All the buildings at the station of Manepy, with the principal part of Mr. Woodward's effects, were consumed by fire March 30, 1831.

CHINA.

Elisha C. Bridgman and David Abeel, *Missionaries.*

Mr. Bridgman's time is devoted chiefly to the acquisition of the language. Mr. Abeel has entered the service of the Board, and gone to explore the state of religion among the degenerated Dutch churches in that part of the world, and also the facilities for missionary effort in the kingdom of Siam. A printing press has been sent out for the use of the China mission.

MEDITERRANEAN.

The several branches of this mission are in *Malta, Greece, Syria, Constantinople*, and to the *Jews of Turkey.*

MALTA.

Daniel Temple and Eli Smith, *Missionaries;* Homan Hallock, *Printer:* Mrs. Temple and Mrs. Hallock.

Malta is the book-manufactory for the whole mission, as well as a central point of intercourse and union. The library

collected at this station is already valuable, both in the materials and helps for translations. There are three printing presses, two of which are in constant use. There are founts of type for printing in English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish, and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character. The press has ever been perfectly secure in Malta, and has operated without any embarrassment from the government, though the publications have been subject to a mild and tolerant censorship.

No regular and full report of the publications at the Malta press since the year 1829, has been received.

But the most important work executed at the Malta press, during the last year, was the translation of the New Testament in the Armeno-Turkish language. The printing of this was commenced on the 8th of January, 1830, and the last sheet was corrected in the press before the expiration of January, 1831. This translation was prepared by Mr. Goodell from one made by himself, with the aid of the Armenian bishop Carabet, from the original Greek, and another made at Constantinople from the Armenian version, under the superintendence of Mr. Leeves, agent of the British and Foreign Bible Society; and was carried through the press by Mr. Goodell, at the expense of that noble institution.

The whole amount of printing performed at Malta, since July, 1822, cannot be less than 12,000,000 of pages.

GREECE.

Jonas King, *Missionary*, and Mrs. King.

Mr. King has removed from Tenos to Athens. While at Tenos he supported and superintended a school of 60 or 70 females, and distributed many copies of the New Testament. In this school he freely expounded the scriptures.

Athens is the place, which Mr. King has been desirous, ever since he entered Greece, of making the centre of his operations. But in the autumn of last year, there being a prospect of its speedy evacuation, Mr. King visited that celebrated spot, and made arrangements for his future residence. In April, of the present year, he made a second visit to Athens and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos, formerly master of the Orphan School at Ægina, and author of an epitome of the gospels printed at Malta. On the 30th of May, this school contained 176 scholars of both sexes. The Committee have sent Mr. King 500 slates and a proportionate number of pencils, and he will be amply furnished with school books from the press at Malta. He expected to have opportunity to supply many small schools in Attica, Thebes and other parts of continental Greece, with books, and thinks it will soon be desirable to establish a college in the renowned seat of ancient learning where he is now residing.

The school at Syra, under the superintendence of Doct. Korck, Church missionary, in the commencement and partial support of which the Board has been concerned, have been of great service to the cause of education in Greece, especially in the islands called the Cyclades. Syra is one of these islands, opposite Tenos. The schools are three in number.

	Scholars.
The Lancasterian Boy's school, containing	275
The Boy's Scientific school, containing	34
The Girl's Lancasterian school, containing	225
In all	534

The three schools have grown out of the one established in January, 1828, by Mr. Brewer, at the expense of the Board. When Mr. Brewer was about returning to this country, he gave that school into the hands of Dr. Korck.

The Committee have never had any thought of embarrassing their operations in Greece by any sort of connexion with the Greek government. They were long doubtful, indeed, what measures were expedient. The inquiries addressed to the President of Greece in the spring of 1829, were merely for the purpose of gaining information, and they elicited some facts, which deterred the committee from a class of expenditures that would have been in accordance with the popular feeling then pervading our community, but might have proved a fruitful source of disappointment and regret. The Committee resolved to direct almost their whole efforts, for a time, so far as Greece was concerned, to the production of books for elementary instruction, and to the introduction of these into the schools of that country. This they believe to be within their commission to publish the gospel to every creature, and the most direct and effectual method of obeying this command, which the providence of God has placed within their power; and his merciful guidance they would acknowledge with heartfelt gratitude. The Committee are now ready to provide Mr. King with an associate, and to authorize the establishment of schools, where they will not interfere with those instituted by the government.

SYRIA.

Isaac Bird and George B. Whiting, *Missionaries*, and their wives.

Messrs. B. and W. resumed the mission

in Syria in May, 1830, and were received by many of the natives with the usual friendly salutations. Among those who received them gladly, were a few young men, over whom the missionaries had rejoiced in former years, as the fruits of their labours, and who appeared to have remained steadfast in the faith, and to have honoured the gospel by their lives. The adherents of the Romish church began immediately to oppose as in former years.

Mr. Whiting is employed in learning the Arabic language. Mr. Bird is occupied in scattering the seeds of divine knowledge, which fall, like those of the sower in the parable, upon every description of soil. Among all classes of the people, there is a distressing apathy on the subject of education, as that does not enter at all into the ecclesiastical or civil policy of the country. There is but little demand for the Arabic copies of the word of God, though from twelve to twenty persons meet the missionaries every Sabbath, for the purpose of reading a few chapters in the New Testament, which is accompanied by a brief expository and practical remarks. Many are believed to be dissatisfied with the religion taught in their churches, and it is generally conceded, that there is no such thing as vital godliness found in the country. Indeed a great amount of preparatory labour is yet to be performed, before the foundations of the spiritual temple can be laid, and the walls begin to rise.

CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, *Missionaries*, and their wives.

Mr. Goodell was instructed to leave Malta as soon as he had carried his Armeno-Turkish version of the New Testament through the press, and take up his residence at Constantinople, where he would be more favourably situated for exerting an influence upon the Armenians, and determining the value of his translation. This was in accordance with a plan of operations concerted at Malta, in the year 1829. Accordingly, he embarked for Constantinople, with his family, on the 21st of May, in the Banian, Capt. Smith, which was to touch at Smyrna. He arrived at Smyrna on the 29th of May, and at Constantinople on the 9th of the following month. Before leaving Malta, Mr. Goodell had commenced a translation of the Hebrew scriptures into the Armeno-Turkish; and the prosecution of this important work will continue to occupy a portion of his time.

Mr. Dwight, after completing his arduous exploring tour through Armenia and the neighbouring countries, in company with Mr. Smith, proceeded to Malta; but is expected to become associated, for the present, with Mr. Goodell.

Exploring Tour in Armenia.

This occupied the year previous to May 25, 1831, and extended from Constantinople, through Tocat, Erzeroom, Kars, Tiflis, Shousha, Erivan, Etchmiazin, Tebreez, and from thence through Bayazid to Trebizonde on the Black Sea, and thence by water to Constantinople.

Messrs. Smith and Dwight, always courageous and enterprising, prosecuted their object without rashness, until they appear to have ascertained satisfactorily what is practicable and expedient, and what is not, for American Christians to attempt for the religious improvement of the Armenians in the Russia and Turkish dominions, and also with respect to considerable bodies of Nestorians on the south. The larger portion of the results is yet to be submitted, with the facts by which they are sustained, which will probably be done personally by Mr. Smith, during a visit he is about making to his native land. But enough is known already to prove the expediency of the enterprise, and to justify all the costs, labours, and risks it has occasioned.

JEWS IN TURKEY.

William Gotleib Schauffler, *Missionary.*

Mr. Schauffler has gone to Paris, where he will spend three or four months in completing his preparatory studies, and then proceed to Turkey. His central position is expected to be Constantinople. He is supported by the Ladies Jews Society of Boston and Vicinity.

General View.

The missionaries of the Board have traversed a vast extent of country around the Mediterranean. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes in Upper Egypt—from Cairo through the desert to Gaza—through almost every district of Palestine—from Beyroot in Syria across the mountains of Lebanon to Damascus—thence to Aleppo and Antioch—thence down the shore to Beyroot—from the Ancient Tarsus through the southern provinces of Asia Minor to Smyrna—from thence through the central district of the same country to Cæsarea—from Smyrna through the country round about which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople through the northern provinces of Asia Minor to Erzeroom in Armenia—thence to Tiflis among the mountains of Caucasus—thence through the northern parts of Persia, thence through the inhospitable region of the Koords, and through Armenia to Trebizonde on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands, throughout the Peloponnesus, in Attica, and to many islands in the Ægean.

SANDWICH ISLANDS.

1. ISLAND OF OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries;* Gerrit P. Judd, *Physician;* Levi Chamberlain, *Superintendent of Secular Concerns*, and *Inspector of Schools;* Stephen Shepard, *Printer*, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII.

Kailua.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Waiakea.—Joseph Goodrich, *Missionary*, and Mrs. Goodrich.

Waimea.—Samuel Ruggles, *Missionary*, and Mrs. Ruggles.

Kaavaloa.—Now vacant.

3. ISLAND OF MAUI.

Lahaina.—William Richards, Lorrin Andrews, and Jonathan S. Green, *Missionaries*, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

Waimea.—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives.

A third reinforcement sailed from New Bedford in the ship New England, captain Parker, on the 28th of December, 1830, consisting of

Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, *Missionaries;* Andrew Johnstone, *Superintendent of Secular Concerns*, and their wives.

On the 26th of November, 1831, a fourth reinforcement sailed from the same place, in the ship Averick, Captain Swain, consisting of nineteen persons.

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries;* Doct. Alonzo Chapin, *Physician;* and their wives; and Edmund H. Rogers, *Printer*.

Some of the missionaries in both of these reinforcements were destined to form a new mission in the *Washington Islands*.

Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the islands is estimated at 50,000. The readers are not all now members of the Schools. A view of the schools is given in the following table.

Islands.	*Schools.*	*Readers.*	*Scholars.*
Oahu,	210	3,061	6,635
Maui,	264	5,605	10,738
Molokai,	33	603	1,485
Lanai,	10	206	506
Kahoolawe,	1	14	31
Tauai, about	90	2,500	about 5,500
Hawaii, ab't	300	about 9,000	at l'st 20,000
	908	20,989	44,895

The missionaries feel the importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy; and, in process of time, other fields of science will be opened upon the astonished minds of the islanders.

Printing.—The mission press at the Sandwich islands commenced its operations, on the first Monday in January, 1822. From that time, when the language was just beginning to assume a written form until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was done at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Mathew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that *every page* of its productions would be read with attention and profit.

Improvement of the People in Knowledge, Morals, Religion, &c.—Nothing more will be attempted than to present the more remarkable facts.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels, and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language is made far easier than it is with us. About one-third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as schoolmasters. The historical parts of the New Testament, and selections from

the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed, most of the chief rulers are members of the visible church of Christ. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling. The Christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.—Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved.—In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.—Moreover, in that same district, and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three fourths of those who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

SUMMARY.

The Board has now eighteen distinct missions under its care—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 54 stations, and are composed of 66 preachers, 50 lay-assistants, and 136 female helpers, married and single;—in all, 252. The number of schools is 1045, containing 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in eleven different languages. Thirty-three churches have been organized, and contain upwards of 1300 members; and, within the period embraced by this survey, not less than five of the missions have been visited with copious effusions of the Spirit of God.

We should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church may be detained in any one place, or country, until *all* men have seen fit to embrace the gospel. The faithful *publication* of it is all that is enjoined upon the church; and if men, after having full opportunity to understand it, will continue to be heathens; or, renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the habitations of men.

It is surely incumbent on us to enlarge our desires, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations of the holy men who began this enterprise, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since the Board

was organized, and millions on millions are hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, property, fame, even life itself—let all be sacrificed for an object of such amazing importance.

BURMAN MISSION.

Extract of a letter from a female friend in Burmah, to Miss —— ——, of ——, dated Tavoy, May 12, 1831.

"My Dear ——, The baptized Karens, number more than 80 at present, among whom are many young females, who it is desirable, should learn to read and sew.

"Fifty were here last Sabbath, to attend the communion; some of them came three days' journey for the purpose.—Twelve were baptized on Saturday afternoon. On Sabbath evening we assembled at the School Zayat. There were forty-four Karen communicants, three Burmans, two Chinese, two Americans, one English, one Tavoyer, and one Mussulman boy. I was reminded, as I looked around, of that assembly mentioned Rev. vii. 10., but then, instead of the breathless silence that pervaded this assembly, the song will be '*Salvation.*'

"One instance has occurred where a young woman, her mother and grandmother, have been baptized; another, of a woman and four children. Three years since, all those now in the church, worshipped their English prayer book, now in the archives of the Baptist Mission in Boston. One of the men baptized the other day, was formerly a conjurer. As a people, they are far from many of the vices that stain the Burman character. We hope *many*—I say many, for a few will not suffice to give this multitude of perishing immortals the bread of life, will come and take their stand here, and dispense the word of God and the ordinances of the Gospel to all who will receive them. The promises of God and the signs of the times are sufficient to encourage any one to proffer his services in this great work.—You, I doubt not, are actively employed in promoting every good work; for to do this, it is not necessary that you should be among the heathen."—*Ch. Watchman.*

From the Boston Recorder.

SUNDAY SCHOOLS IN GERMANY.

Some months ago we noticed a brief account of Sunday Schools in Germany, given by Schwart, in his *Geschichte de Erziehung*. The "Messenger of the German Reformed Church" for January, contains a more full statement respecting them, translated from a German educational Journal of 1823, of which Schwartz was one of the Editors. The following is the substance of the article:—

"We read, with surprise, here in Wirtemberg, of the controversy carried on in foreign papers, respecting the merits of what are called Sunday schools, and that people, in many places, imagine that they are doing some wonderfully new thing in establishing schools of that kind.—This illustrates the spirit of our country, which has always prosecuted its noblest undertakings, quietly and faithfully, content if good is effected, without being solicitous of fame.

"As early as the year 1695 the ecclesiastical Synod ordained in a general notice, § 21. 'Forasmuch as it has become highly necessary to devise some remedy, as far as it is practicable, for the neglect of the summer schools in the villages which is almost universally complained of, it is hereby provided that hereafter the schoolmasters, in those places in which school is kept but twice a week, or not at all, during the summer, shall, at least every Saturday as also on Sunday and holiday, one hour before the service, viz. when the first signal for worship is given, give instruction in the catechism, in reciting psalms and verses, and in prayer.'

These were Sunday schools, simply as a substitute for the elementary summer schools, and intended only for the *unconfirmed* youth.—Forty-four years afterwards, however, but still early enough with respect to the general progress of improvement, the Synod of 1739 ordained (Gen. Rescript of 1738, § x.) 'And as, to our great satisfaction, in certain dioceses, as Tuebingen and Herrenburg, the Sunday and holiday schools or spiritual exercises for grown up and unmarried persons, have been introduced with a laudable spirit, we desire that the same may be continued in future; but where such have not yet been established, we require that you also, in your place, make every possible effort that Sunday schools may in like manner be introduced and upheld.'

This order was explained as follows.—'As it regards the § X. of our General Rescript, it is not our purpose to establish a new cultus publicus (religious service) in the churches to be performed by the ministros ecclesiæ (pastors); but what is and will be a good school establishment, and a *continuation of the instruction given in school*, since those who have been already confirmed and admitted to the Lord's table, are to meet together every Sunday and holiday, after public worship, until their marriage, and that alternately, one day the unmarried young men, and another the unmarried young women; and, in order that they may not readily forget again what they have learned in school, and may not spend their leisure on Sunday and holidays in a disorderly and even sinful manner, they shall sing a spiritual hymn under the direction of the school-

master or schoolmistress, read a lesson in the bible, repeat a psalm, recite also every time a portion of the catechism, exhibit their writing, read one of their letters, and then close with singing a hymn and prayer. As the object of this *institutum* (regulation) is solely for the glory of God and the salvation and eternal welfare of souls, you, the special superintendents, will be careful not only to present it forcibly to the consideration of the congregations of your diocese; but also earnestly to exhort the ministers under your authority to undertake and carry on this salutary work in a becoming manner, for this purpose carefully seeing after it themselves, and also properly qualifying their teachers for it, stirring them up, and encouraging them to exhibit an indefatigable Christian zeal.'

The Synod of the year 1759, § 6, ordained: 'The Sunday schools everywhere shall be kept up also *during the winter*, unless the extraordinary coldness of the weather and the want of fuel render it impossible; nothing, however, shall be taught in them but what is contained in the prescript; and moreover, the schoolmasters shall receive the salary which has been graciously allowed them, according to the proportion of their labours.'

It appears, consequently, that our native country has had its Sunday schools, for elementary scholars in summer, for the last 127 years, those for the *confirmed* unmarried youth of both sexes for the last 83 years in summer only, and for the last 63 years *both* in summer and in winter; and that it has tested their excellence by a long experience, while in other countries their utility must be defended even at the present day, in order to procure their introduction. The new General School regulations for 1810, likewise represent (§ 35.) their object as being partly to preserve, by constant practice, the knowledge acquired in the elementary schools, and partly to promote the improvement of the adult youth; and they ordain—with respect to the newly acquired territories—their introduction into every place without exception.

It has been repeatedly enjoined upon all the clergy, since the organization of these schools, that they should consider attention to them as an important part of their official duties; and that they should be personally present every time, or as often as possible, during the hours of instruction, to afford their advice and assistance. The children have of late been required, besides their other lessons, to repeat all the tasks prescribed for the elementary schools, and also a part of the sermon which they attend on Sunday.

The obligation of taking part in these exercises, which, according to the above General Rescript, lasted until marriage, and afterwards till the 25th year, has been limited by later regulations to those between the ages of 14 and 18 years. It is, notwithstanding, the wish of many clergymen and parents, that, at least in the country, it might last until the 20th year, since experience has proved that the continuance of the special connection of the scholars with their spiritual instructors, serves as an effectual bar to many excesses, to which this age is peculiarly exposed.

OBITUARY.

It has been with no ordinary feelings of sorrow and regret, that we have read in the *Nashville Herald* of the 28th of January, the subjoined melancholy article. In the death of Dr. Jennings, the Presbyterian church, in a time of great exigency, has lost one of the ablest and firmest friends of her orthodox creed, and scriptural church order. But the Lord reigns, and loves his church better than his ministers love it; and can defend it without the instrumentality of any individual, however eminently endowed and disposed to appear in her behalf.

THE REV. OBADIAH JENNINGS, D. D.

A good man has "fallen in Israel." On Thursday the 12th instant, OBADIAH JENNINGS, D.D. pastor of the Presbyterian congregation in this town, departed this life, aged *fifty-three years*, after a long and severe illness which he sustained with all that fortitude and resignation to the Divine will, which mark the last days of the Christian. Few men have passed from this to "another and a better world," in whom were united more of those qualities of mind and heart which command respect and esteem, than the subject of this notice.

Obadiah Jennings was the fourth son of the Rev. *Jacob Jennings*, a minister of the Presbyterian Church, who united the characters of Clergyman and Physician. He was born near Baskenridge, in the state of New Jersey, on the 13th

December, 1778. Not long after his birth, his father removed from New Jersey to Virginia, and resided several years on the banks of the Potomac, from thence he removed to Fayette county, in the state of Pennsylvania.

Dr. Jennings was educated at Jefferson college in Cannonsburgh, Pennsylvania. After the completion of his collegiate course, he studied law in Washington, Penn. and when he attained his majority he was admitted to the bar. He successfully pursued the practice of law for about fifteen years, and attained an enviable reputation as a lawyer. About the year 1815, he abandoned the practice of law, and turned his attention to the study of divinity, which he pursued with unwearied diligence, until he qualified himself by a thorough knowledge of the Scriptures, to become a teacher of the truths of the gospel. In 1817, he was ordained pastor of the Presbyterian church in Steubenville, in the state of Ohio. He continued to discharge the pastoral office over this congregation, acceptably to his hearers, until the year 1823, when he received a call from the Presbyterian congregation of Washington, Penn. whither he removed with his family, and was regularly inducted as Pastor. Some time in the autumn of 1827, on the retirement of the Rev. *Allan D. Campbell* from the pastoral charge of the Presbyterian congregation of this town, Dr. Jennings was invited to occupy his place. He arrived here in November, 1827, and having delivered several sermons much to the gratification of those who heard him, he was unanimously chosen to fill the vacancy. Having accepted the call, in April 1828, he removed hither with his family, and was soon after solemnly installed pastor of the congregation. This interesting and responsible station he filled until his last illness, with untiring zeal and acknowledged ability, notwithstanding the feeble state of his health for some time previously to his dissolution. His conscientious discharge of what he considered a solemn duty, very probably hastened his end. As a testimony of the high estimation in which he was held at a distance from the scene of his active duties, we will mention that, at the commencement of the College of New Jersey, the degree of Doctor of Divinity was conferred upon him.

As a preacher of the Gospel, if Dr. Jennings was not captivating in his manner, or what is called eloquent in delivery, his sermons were characterized by an eloquence of thought, a power of reasoning, and by solid sense, which never failed to impress his hearers with a high opinion of the strength of his intellect, his profound acquaintance with the sacred volume, and the peculiar doctrines of that branch of the Christian church to which he was attached. If he was not remarkable for the energy of his elocution, it was evident he felt what he spoke, and that his advice to those under his peculiar charge, his exhortations to repentance and his solemn warnings to sinners to "flee from the wrath to come," were the outpourings of a soul devoted to the cause in which he was engaged. Strictly orthodox in his faith and zealously devoted to the duties of his high calling, Dr. Jennings occupied a high rank among his clerical brethren. In the conventions of the church his opinions were always listened to with attention, and his suggestions treated with that respect which superior minds always command. In him the cause of Christianity has lost a zealous and able advocate, and the members of his church a pious, sincere, and attached friend.

If we follow him into private life, we find him exemplary in all its relations, whether in his own

domestic circle, or in his intercourse with general society. Slander never whispered aught against his good name. Scrupulously just in all his transactions with his fellow men, we may properly say with Pope, that he was "an honest man, the noblest work of God." Sacred be his memory and hallowed be his rest!

Since sending the foregoing to press, we have seen a letter from the widowed Mrs. Jennings, to her aunt in Philadelphia, from which we have been permitted to make the following extracts:—

Nashville, January 17th.

My Dear Aunt—

"The melancholy task of informing you of the departure of my dear husband and your beloved friend, devolves upon me—yes; he left this vale of tears, and to him of suffering, last Thursday, at half-past ten o'clock, with a firm reliance on the promises of a covenant keeping God. His death was tranquil, and he remained in perfect possession of his mind, until the last moment. One of the last times I gave him drink, he observed that he should soon drink of the fountain which issues from the throne of God and the Lamb

"The winter here was severe; he had repeated attacks of his stomach complaint, and could not get out as usual to renew his strength, but was reduced to a mere skeleton. In that situation the influenza seized him, and terminated his sufferings—yes, my dear friends, I am now comforted, in *a faith's view of him*, as freed from all suffering, and enjoying what he so ardently longed for, perfect holiness. Could you see my composure, you would be astonished; and I view it as an immediate answer to his prayers for me.

"The people here are very kind, and have paid every respect to his memory, that his family could wish. The congregation all wear mourning, and his funeral was the largest ever seen in Nashville. He called for his family, to bid them farewell; and anticipating him, I said, my dear, you can leave your fatherless children to the Lord, and let your widow trust in him. He replied with great emphasis, "that is the *legacy*, that is the *legacy*." At another time, just before his death, I asked him if he had no directions to leave me: he said "none;" that he had a strong confidence the Lord would direct me. To his children he gave an appropriate address, and left his blessing to the absent ones. He did not forget his dear flock, but left a message for them, expressing a hope that his death might be sanctified to them. I could relate many other things, but let these suffice for the present. He has gone to glory, and I bow in sweet submission to the Divine will. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He charged us all to meet him in heaven.

The congregation, some time before his death, had met, and requested him to travel twelve, or six months, for his health; and resolved that they would continue his salary, and employ a supply for his pulpit. He was much pleased with the thoughts of going on to the General Assembly; and I was to have gone with him. But the Lord has ordered it otherwise, and "good is the will of the Lord."

* * * * * *

View of Publick Affairs.

EUROPE.

The latest European dates that have reached us, are from Liverpool and Greenock of the 31st of December, and from London of the 30th. Intelligence from the continent, through the English papers, is two or three days less recent. No important political changes are announced, and yet the papers contain a good deal that is new, and some items of importance.

Britain.—The British Parliament, after a short adjournment, convened on the 6th of December, and was opened by a speech delivered by the king in person. After a short introduction, apologizing for not allowing the Parliament a longer recess from its arduous duties, the king immediately renews the subject of the Reform question; on which he says but little, but it is *ad rem*, and we quote it, as follows: "I feel it my duty in the first place to recommend to your most careful consideration the measures which will be proposed to you for a Reform in the Commons House of Parliament. A speedy

and satisfactory settlement of this question becomes daily of more pressing importance to the security of the state, and to the contentment and welfare of my people." The rest of the speech is employed as usual in noticing a variety of topicks.—The distress of his British subjects, arising from "the want of employment, the embarrassments of commerce, and the consequent interruption of the pursuits of industry."—"The disease of Sunderland, similar in its appearance and character to that which has existed in many parts of Europe"—"The systematic opposition made in Ireland to the payment of tythes," its nature, effects, and need of speedy remedy—"The conduct of the Portuguese government; "that repeated injuries inflicted on British subjects had prevented "a renewal of the diplomatic relations with that country,"—"The arrangements for the separation of the States of Holland and Belgium, followed by a treaty between the Five Powers and the king of the Belgians,"—the treaty not yet ratified, but expected to be soon, and then to be laid before parliament—"That a similar treaty had not yet been agreed to by the king of the Netherlands," but that he trusted it would be at no distant period, as the Five Powers had been unanimous in their award, and had impartially regarded all the interests concerned." The next two items are so important that we give them entire.

"I have the satisfaction to inform you, that I have concluded with the king of the French a Convention, which I directed to be laid before you; the object of which is the effectual suppression of the African slave trade. This Convention, having for its basis the concession of reciprocal rights to be mutually exercised in specified latitudes and places, will, I trust, enable the naval forces of the two countries to accomplish, by their combined efforts, an object which is felt by both to be so important to the interests of humanity.

"Regarding the state of Europe generally, the friendly assurances which I receive from foreign powers, and the union which subsists between me and my allies, inspire me with a confidential hope that peace will not be interrupted."

The king then addressing the Commons exclusively, adverts to the estimates for the ensuing year, and gives an assurance that they shall be formed "with the strictest regard to economy." Then to the parliament generally he notices "the scenes of violence and outrage which have occurred in the city of Bristol, and in some other places," and says "the authority of the laws must be vindicated by the punishment of offences which have produced so extensive a destruction of property and so melancholy a loss of life;" and recommends the adoption of measures to prevent the occurrence of similar excesses. He concludes his speech in the following words.

"Sincerely attached to our free Constitution, I never can sanction any interference with the legitimate exercise of those rights which secure to my people the privileges of discussing and making known their grievances; but in respecting those rights, it is also my duty to prevent combinations, under whatever pretence, which in their form and character are incompatible with all regular government, and are equally opposed to the spirit and to the provisions of the law; and I know that I shall not appeal in vain to my faithful subjects to second my determined resolution to repress all illegal proceedings, by which the peace and security of my dominions may be endangered."

We have given so much of the king's speech, because it comprises all the important articles of intelligence from Britain, Belgium and Holland; and may be regarded as far more authentic than the statements of newspaper paragraphists. From accounts in relation to the Cholera, more recent than the delivery of the king's speech, it seems that this awful pestilence threatens to pervade the whole of Britain. In Scotland it was, when last heard from, more prevalent than in any other part of the island. London had escaped as yet; but its appearance there was daily looked for. This engrossing topick excluded every other, even the interesting question of Reform—On that subject, however, anxiety had a good deal subsided, from the general understanding that the Lords would not stand out; or if they did, that there would be a creation of as many new Peers as would ensure the ministry a majority. It was expected that in any event an addition would be made to the Peerage.

France.—There has been an almost general insurrection at Lyons, among the numerous operatives employed in the various manufactories of that populous manufacturing city. The cause of the insurrection is said to have been, the entire insufficiency of the wages allowed to the workmen for the support of their families; and the depressed state of commerce not admitting of more being given them by their employers. The insurgents for a time carried all before them. A part of the military force in the city and vicinity refused to turn out against them; and the corps that appeared under arms were unwilling to fire on the insurgents. A few lives, however, were lost, and some damage done; and then (it could hardly be told how or why,) things returned to much the same state they were in before the disturbance. The occurrence appears to have occasioned much alarm and anxiety at Paris. The ministry were inculpated by the liberals for not foreseeing and preventing it. But all was quiet, both at Paris and Lyons, at the date of the last accounts.

The great question about the Peerage of France has at length been settled, without disturbing the publick quiet. The occurrence, as stated in one of the latest English papers, is as follows:—"*The Hereditary Peerage of France Abolished.*—On the 28th of December, the bill abolishing the Peerage finally passed the French Chamber of Peers, by a vote of 103 to 70. No particular public sensation was produced by this measure, as the minds of the people were prepared for it." Another English paragraphist, speaking of this transaction, says:—"An hereditary Peerage has ceased to exist in France—that country, which is within three hours' sail of the English shores." The nobility of Britain may well fear the influence of this example. If they should throw out the Reform Bill a second time, they would be likely to fare worse than the Peers of France. A personal assault was committed upon the French Premier, M. Perrier, in the lobby of the Chamber of Deputies, on the 20th of December, by the Count Bouvier Dumolard, Prefect of the Department of the Rhone, and an Extraordinary Councillor of State. M. Dumolard having been summoned to Paris to give an account of the disturbances at Lyons, was in the gallery of the Chamber of Deputies, during a speech of M. Perrier, upon the subject of those disturbances. He took offence, and, on seeing the minister leaving the Chamber, met him at the door, and after a short altercation, seized him by the collar, and would have proceeded to a more serious assault, if a Questeur [a Serjeant at Arms, as we say] with two assistants, had not interfered and released the minister. Dumolard was afterward dismissed from his office as councillor. But he has commenced a paper attack on the minister, in one of the Paris publick papers; and the celebrated O. P. Q. thinks that he has justice on his side. He will probably worry the minister for a while, and thus the matter terminate. From some cause or other, M. Perrier has an influence in the Chambers, with the King, and with the publick at large, which hitherto the liberals have not been able to impair.

It would appear that political controversies no longer agitate the great body of the French people; yet the want of commerce and steady employment for the numerous *working men* of France, occasions a great deal of popular uneasiness. There has been a partial insurrection at Grenoble, and in other places an unquiet spirit is manifested.

It is said that the marriage contract between King Leopold, and the second daughter of the queen of France, has been actually signed.

Spain.—All attempts to make an impression in favour of free government in Spain, appear to be fruitless. Yet desperate attempts are still made. Recently the distinguished Spanish patriot, Torrijos, with two small vessels, and a party, we believe of about 180 of his revolutionary friends, left Gibraltar, and made an incursion into Spain —The following short article from a British paper, announces their fate. "A party under the command of General Torrijos, having left Gibraltar for the purpose of landing in Spain and overthrowing the existing government, was driven on shore by some Spanish Guarda Costas five leagues to the west of Malaga, where they were surrounded by a large body of troops, and compelled to surrender. Orders were despatched from Madrid for their immediate execution, and the whole party, amounting to 53, were shot, including an Englishman, whom the representations of the British Ambassador could not save.

Portugal.—Don Pedro, as stated in the last accounts of him, was at Paris. He is endeavouring to obtain the assistance both of France and Britain, to recover the crown of Portugal from the usurper who wears it, that it may go to his daughter Donna Maria, to whom he solemnly transferred it, when she was affianced to her perfidious uncle, Don Miguel—who having got the crown, chose not to take the wife. If he had renounced both crown and wife, he had done well. But he is an unprincipled wretch, and a bloody tyrant. We find in the papers by the late arrivals, the following articles. "An expedition is preparing by Don Pedro, against Miguel, at Belle Isle-en-mer. The armament is said to have been commenced. Two English Colonels named Lillie and Leslie, are recruiting in England. The friends of Don Pedro proclaim in Paris, that when he shall have obtained possession of Portugal, he will send an army into Spain.—The French render no assistance, but appear not to interfere."

Lisbon, Nov. 23d.—"The army of Don Miguel amounts to 30,000 of the troops of the line, which are distributed in four divisions. One occupies the province of Estremadura; another that of the Minho; a third that of Algarves, and the fourth Lisbon and its environs. They are all charged to watch the movements of the expedition of Don Pedro, and repel it should a landing be effected."

Rome.—There is a rumour, it appears, in Britain and France, that a great revolution has broken out at Rome, and that the Pope has been killed, and the palaces of the cardinals pillaged—But the accounts seem to want authenticity—yet they may possibly prove true.

GREECE is still in a distracted state—The following is the last statement we have seen. "The younger assassin of Capo d'Istrias has been shot at Napoli, and no tumult occurred. Mavromichalis addressed the people, and gave the signal, after having made a sign of farewell to his father, who witnessed the scene from the castle, where he is a prisoner. The funeral of Capo d'Istrias was attended with great pomp. Several conspicuous persons have been arrested on suspicion The opposition concentrated at Hydra, is said to have little power."

TURKEY.—We find the following article headed *Turkey*, taken from the British papers by the last arrivals. "Accounts have been received from the Red Sea to the 12th of July. The country about there had suffered greatly from sickness, scurvy, fever, and cholera morbus. The latter was particularly dreaded, as the strongest and healthiest men were carried off in 12 hours. At Mecca, and in the Hadee country, 45,000 souls were carried off in one month. The violent rains has produced great damage in Arabia. Half of Suez has been washed away. The locusts covered the water for miles and miles."

HOLLAND and BELGIUM.—The king of Holland has communicated to the conference a definite answer, declaring that he adheres to the 24 articles, except the right of navigation granted to the Belgians in the Dutch waters, which he refuses to recognise. He also complains of the unequal apportionment of debt to Holland, and that the boundaries of Belgium are not definitely fixed, on the side of Germany.

RUSSIA and POLAND.—It is stated that the emperor Nicholas has granted a free and entire amnesty and permission to return to their country, to all inferior officers and soldiers of the corps of the Polish Generals, Gielgud, Rohland, Chlapowski and Rybinski, who have sought refuge in the Prussian territory. Marshal Owrutsch has been condemned to death and his property confiscated, by a military tribunal. The emperor has commuted death to hard labour. A noble Pole of Kiew has undergone the same condemnation and commutation. A revolt in the military colonies of Russia has broken out; six generals and many officers were killed; being mutilated by the colonists, and then beaten to death. The emperor has not punished any, but has dissolved the colonies, which have been for a long time governed by General Witt. It results, from official data, that the losses of the Russian army, either on the field of battle, or in lazarettos and hospitals, have amounted to 180,000 men. In this enumeration, the capture of Warsaw alone appears to have cost 30,640 lives! The number of Poles at present in banishment, amounts to 62,000 The Prussian government will not deliver over by force to the Russians the Polish refugees, and they have the liberty to remain. Travellers from Poland, estimate the Russian army there at 150,000 men.

We have, at unawares, left ourselves space to chronicle nothing very particularly, out of Europe.—The English and Chinese, at Canton, are still hostile to each other. Power is against the English, but it seems to us that right is on their side. Their case we perceive has come before the British House of Lords.—Nothing warlike is indicated as yet. The *Liberia Herald*, a newspaper printed at *Monrovia*, brought by a late arrival at Baltimore, announces, under date of Dec. 22, 1831, the arrival at the colony of two vessels, the *Orion* of Baltimore, and the *Sarah Mercer* of Philadelphia, the former bringing 34 emigrants, and the latter 9.—The vessels arrived in safety, and the Colony appears to be prosperous and rapidly increasing.—In the Island of Jamaica there has been a great insurrection among the slaves. Many plantations have been burned, and some of the white inhabitants murdered. The last accounts represent the military as engaged in conflict with the slaves, who have, to some extent, been able to arm themselves. There will probably be much bloodshed, before the affair is terminated.—— Our own Congress appear to be busily employed in committees and debates; but nothing of great interest has yet reached maturity, except the ratio of representation for the next Congress, fixed at 44,000.

*** We are glad to acknowledge the reception of a continuation of the essays on Mental Science. But the number in hand came too late for insertion this month.

☞ Just as we were closing our present Number, we received the melancholy information of the death of the Reverend and patriarchal *Joseph Patterson*, of Pittsburgh. We are promised an obituary article, relative to him, for our next Number.